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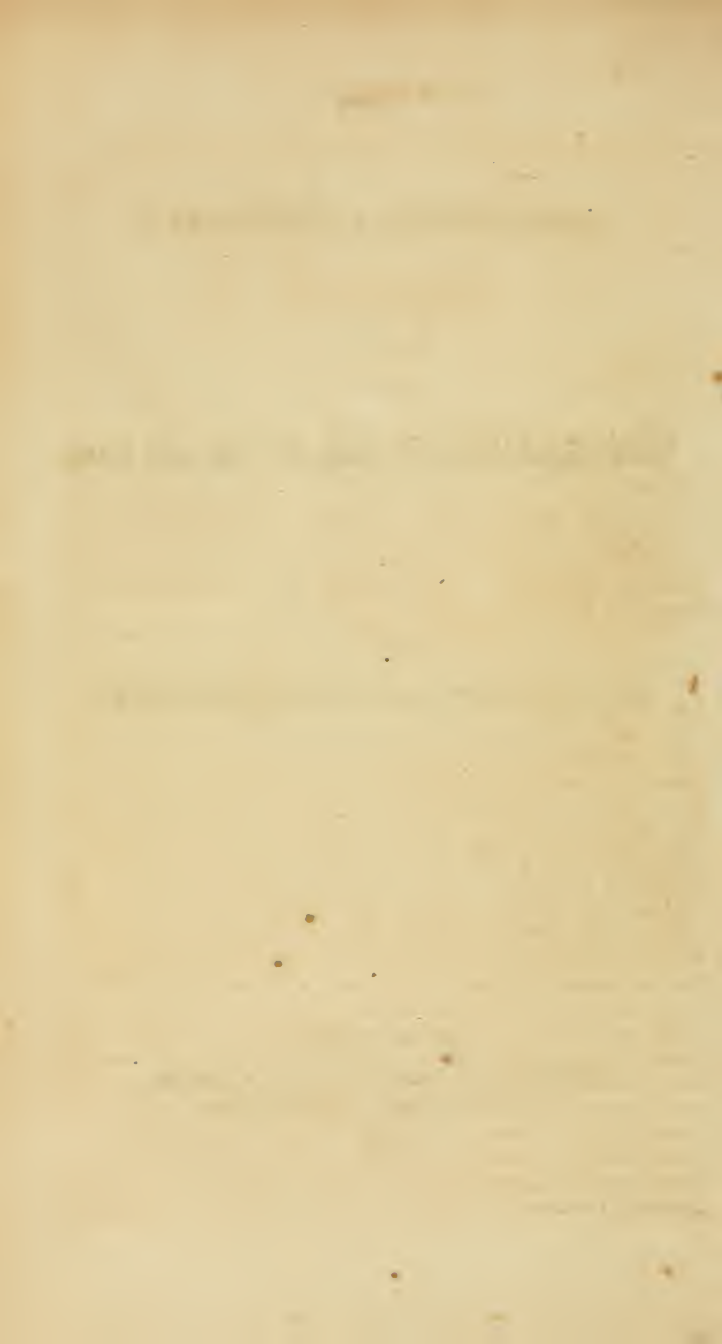
THE
GENUINENESS, AUTHENTICITY,
AND
INSPIRATION OF THE WORD OF GOD.

BY THE
EDITOR OF "BAGSTER'S COMPREHENSIVE BIBLE."

William Greenleaf

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P R E F A C E.

As the present volume is derived from the pages of the "COMPREHENSIVE BIBLE," it may be necessary to state briefly of what that work consists. Besides the Sacred Text, the Chronology, the Various Readings, the Contents, Indexes, and a vast body of Parallel Passages, it contains (what more particularly demands a distinct specification) upwards of four thousand *Notes*, and an ample *Introduction*.

The *NOTES* are chiefly selected from the most eminent Biblical critics and commentators, both British and Foreign; and are designed to improve the authorized version, where it has been conceived to be faulty; to explain words which, since the days of our venerable translators, have either become obsolete, changed their signification, or become less comprehensive in their import; to elucidate really difficult passages; to reconcile or account for apparent discrepancies, whether in the history, chronology, or any other department; to illustrate the ideas, images, and allusions of the sacred writers, by a reference to objects, idioms, customs, manners, and laws, which were peculiar to their age or country, or to Oriental nations; to explain, by short notices, the geography, natural history, and antiquities of Judea, and other eastern countries; and to furnish brief but comprehensive *Introductions*, embracing a short analysis to each book.

In the General *INTRODUCTION*, the object of the editor was to supply such information as might be necessary to a correct acquaintance with the Sacred Volume; and it consists of disquisitions on the genuineness, uncorrupted preservation, authenticity, and inspiration of the Sacred Writings; on the divisions and marks of distinction which occur in the Scriptures; on the manuscripts and printed editions; on the Samaritan Pentateuch, ancient versions, and the authorized

English version ; on the Jewish writings, the apostolic and primitive fathers and doctors of the church ; on the Jewish sects, factions, and orders of men ; on the Jewish and other coins, weights, and measures ; on the Jewish and Roman modes of computing time ; and on the geography and history of the nations mentioned in the Sacred Scriptures.

From this mass of materials such portions have been selected as comported with the design of this work, merely adding occasionally a few connecting words, or such passages of Scripture as were necessary for the correct apprehension of the subject. A great body of notes (at least as much as would form a volume of equal dimensions with the present) on the geography, natural history, antiquities, manners, customs, &c. of Judea and other eastern countries, has necessarily been left untouched, as they were foreign to the object of this work. This object was, generally, to establish the genuineness, uncorrupted preservation, authenticity, and inspiration of the Sacred Volume, and specially in the illustration of the arguments on these all-important topics, to prove the principal facts, to illustrate the miracles, to show the fulfilment of the prophecies, to exhibit the harmony, and to display the doctrines and precepts of the WORD OF GOD. In the prosecution of this design, the author has sedulously labored, he trusts not altogether in vain ; and he would earnestly implore the Divine blessing to render the work efficient for the purpose of convincing the unbeliever, of confirming the wavering, of strengthening the weak, of instructing the ignorant, and of building up the believer in his most holy faith, that being built "on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," and led by the Holy Spirit, both the writer and reader, through the merits of the atonement of the Son of God, may finally find that, "when heart and flesh fail," God is "the strength of their heart, and their portion for ever."

LONDON, *January 4, 1831.*

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ON

THE GENUINENESS,

UNCORRUPTED PRESERVATION, AUTHENTICITY,

AND

INSPIRATION

OF THE

SACRED SCRIPTURES.

THE Sacred Volume, which we term THE BIBLE, (Ο ΒΙΒΛΙΟΝ,) or THE BOOK, by way of eminence, consists of two grand parts, the *Old Testament* and the *New Testament*; containing conjointly a vast variety of very different compositions, historical, poetical, and judicial, moral, preceptive, and prophetic, written at various times by different persons, and afterwards collected into a volume.

CHAPTER I.

On the Genuineness of the Sacred Scriptures.

THAT these books are *genuine*, that is, were written by those persons whose names they bear, we have the most satisfactory evidence; and have no more reason to doubt, than that the histories which we have under the names of HERODOTUS, XENOPHON, or TACITUS, were written by those authors. For,

1. The books of the Old Testament have always been received as genuine by the Jews, and those of the New Testament by Christians, from the earliest period to the present time; and, in addition to the earlier books being cited or alluded to by *subsequent* sacred writers, we have ample evidence afforded of the genuineness of the Old Testament by Jewish Translators and Writers, and of that of the New, by a regular succession of Christian Writers, who quote or

allude to a number of passages as we now read them, from the times of the Apostles to the present hour; nor was their genuineness ever impugned by the most determined and acute, Jewish or heathen adversaries, or heretics.

2. The language and style of writing, both in the Old and New Testaments, prove them to have been composed at the time and by the persons to whom they are ascribed. Their diversity of style proves them to have been the work of various authors; and competent Hebrew scholars have shown, that the difference of character and style of the language of the Old Testament, as well as the introduction of certain foreign words, can only be accounted for by the supposition that they were composed at different and distant periods, and by the authors to whom they are attributed; while the Greek, in which the New Testament is written, which is intermixed with many Hebrew, Chaldee, Syriac, and Latin words and idioms, accords only with the time, situation, country, and circumstances, of the persons to whom it is ascribed.

3. The moral impossibility of their being forgeries is an additional evidence of their genuineness; for, it is impossible to establish forged writings as genuine in any place where there are persons strongly inclined, and well qualified, to detect the fraud. Now, if the books of the *Old Testament* be forgeries, they must have been invented either by Gentiles, Jews, or Christians. But they could not have been invented by the *Gentiles*, because they were alike ignorant of the history and sacred rites of the Hebrews, who most unquestionably would never have given their approbation to writings invented by them, nor yet to any fabrications of the *Christians*, by whom, it is evident, they could not have been forged, as they were extant long before the Christian name had any existence; and it is equally certain that they were not invented by the *Jews*, because they contain various difficult laws and precepts, and relate all their idolatries, crimes, and punishments, which would not have been inserted if they had been forged by them. Equally impossible is it, that the books of the *New Testament* were forged; for the Jews were the most violent enemies of Christianity: they put its founder to death; and both Jews and Gentiles persecuted his disciples with implacable hatred. Hence, if the New Testament had been forged, the Jews would certainly have detected the imposture; and the inhabitants of Palestine would not have received the Gospels, nor the churches of Rome and Corinth acknowledged

the epistles addressed to them, if they had not had sufficient evidence of their genuineness. In fact, these arguments are so strong, that if we deny the genuineness of the Sacred Writings, we may, with a thousand times more propriety, reject all the other writings in the world as spurious.

CHAPTER II.

On the Uncorrupted Preservation of the Sacred Scriptures.

THAT the Sacred Writings are not only genuine, but have been transmitted to us *entire* and *uncorrupted*, and that they are, in all essential points, the same as they came originally from the hands of their authors, we have the most satisfactory evidence that can be required. That, in the various transcripts of these writings, as in all other ancient books, a few letters, syllables, or even words, may have been changed, we do not pretend to deny ; but that there has been any designed or fraudulent corruption of any considerable part, especially of any doctrine, or important part of history or prophecy, no one has ever attempted to prove.

1. With regard to the *Old Testament*, the original manuscripts were long preserved among the Jews, who were always remarkable for being most faithful guardians of their sacred books, which they transcribed repeatedly, and compared most carefully with the originals, of which they even numbered the words and letters. That the Jews have neither mutilated nor corrupted these writings, is fully proved by the silence of the prophets, as well as of Christ and his apostles, who, though they bring many heavy charges against them, never once accuse them of corrupting one of their sacred writings ; and also by the agreement, in every essential point, of all the versions and manuscripts, (amounting to nearly 1150,) which are now extant, and which furnishes a clear proof of their uncorrupted preservation. In fact, the constant reading of their sacred books, (which were at once the rule of their faith, and of their political constitution,) in public and private ; the numerous copies of the original, as well as of the Septuagint version, which was widely spread over the world ; the various sects and parties into which the Jews were divided after their canon was closed ; as well as their dispersion into every part of the globe ; concurred to render any attempt at fabrication improbable and impossible before the time of Christ ; and after that period, the same

books being in the hands of the Christians, they would instantly have detected the fraud of the Jews, if they had endeavored to accomplish such a design ; while the silence of the Jews, (who would not have failed to notice the attempt if it had been made,) is a clear proof that they were not corrupted by the Christians.

2. Equally satisfactory is the evidence for the integrity and incorruptness of the New Testament. The multiplication of copies, both of the original, and of translations into a variety of foreign languages, which were read, not only in private, but publicly in the religious assemblies of the early Christians ; the reverence of the Christians for these writings ; the variety of sects and heresies which soon arose in the Christian church, each of whom appealed to the Scriptures for the truth of their doctrines, rendered any material alteration in the sacred books utterly impossible ; while the silence of their acutest enemies, who would most assuredly have charged them with the attempt if it had been made, and the agreement of all the manuscripts and versions extant, are positive proofs of the integrity and incorruptness of the New Testament ; which are further attested by the agreement with it of all the quotations which occur in the writings of the Christians from the earliest ages to the present time. In fact, so far from there having been any gross adulteration in the Sacred Volumes, the best and most able critics have asserted and proved that, even in lesser matters, the Holy Scriptures of the New Testament have suffered less from the injury of time, and the errors of transcribers, than any other ancient writings whatever ; and that the very worst manuscript extant would not pervert one article of our faith, nor destroy one moral precept.

CHAPTER III.

On the Authenticity of the Sacred Scriptures.

It is no less certain that the Sacred Writings are *authentic*, that is, relate matters of fact as they really happened ; and consequently, that they are entitled to the fullest credit, and possess the greatest authority. For,

1. The Sacred Writers had the very best means of information, and could not be deceived themselves. They were, for the most part, contemporary with, and eye-witnesses of, the facts they record ; and those transactions which they did

not see, they derived from the most certain evidences, and drew from the purest sources. Thus, in the four last books of the Pentateuch, Moses had a chief concern in all the transactions there related ; and the authors of the subsequent historical books, as Joshua, Samuel, Ezra, and Nehemiah, as well as the prophets Isaiah, Jeremiah, Ezekiel, and Daniel, relate those events of which they were witnesses ; and, when they relate events that took place before their own times, they refer to certain public documents and annals, then extant, which might be appealed to by their readers. In like manner, the writers of the New Testament, as Matthew, John, Peter, James, and Jude, were the immediate disciples of our Saviour ; his constant attendants and companions throughout his ministry ; eye-witnesses of the facts and miracles, and ear-witnesses of the discourses they relate ; and the other sacred writers, as Mark and Luke, though themselves not apostles, yet were the contemporaries and companions of apostles, and in habits of society and friendship with those who had been present at the transactions they record ; as St. Luke expressly affirms in the beginning of his Gospel : “ Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed amongst us ; even as they delivered them unto us, which, from the beginning, were *eye-witnesses and ministers of the word*, it seemed good to me, also, *having had perfect understanding of all things from the very first*, to write unto thee, in order, most excellent Theophilus, that thou mightest know the *certainty* of those things wherein thou hast been instructed.”

2. As the sacred writers could not be deceived themselves, so they neither could nor would deceive others. They were so many in number, and lived at such a distance of time and place from each other, that it was utterly impossible for them to carry on any forgery or fraud without being detected ; and the writers of the New Testament, in particular, were plain, honest, artless, unlearned men, in very humble occupations of life, and utterly incapable of carrying on such a refined and complicated system of fraud, as the Christian religion must have been, if it was not true. The principal facts and events themselves are of such a nature as totally precludes the possibility of imposition ; facts which appeal to the very senses of the men to whom the histories were first addressed. Thus Moses could not have persuaded a body of six hundred

thousand men (to whom he appeals for the truth and reality of those facts, Deut. xi. 2) that they had *seen* rivers turned into blood—frogs filling the houses of the Egyptians—their fields destroyed by hail and locusts—their land covered with palpable darkness—their first-born slain in one night—the Red Sea forming a wall on the right hand and left for the passage of the Israelites, but overwhelming their enemies—a pillar of cloud and fire conducting them—manna falling down from heaven for their food—water gushing out of the rock to quench their thirst—and the earth opening and destroying his opponents—if all these things had been false. Nor could the Evangelical historians have succeeded in persuading their countrymen and contemporaries, that a man, whose death was public and notorious, was risen again from the dead—that darkness had covered the land at the time of his execution—and that there had been an earthquake at the moment of his decease—if all these events had not taken place. And, as it is thus evident, that the sacred writers could not possibly impose upon others; so it is equally certain that they *would* not make the attempt. The whole tenor of their lives demonstrated, as even their bitterest enemies have confessed, that they were men of piety and integrity; and they could have no possible motive to induce them to propagate a deliberate falsehood. They sought neither riches nor glory; and their writings bear the most unequivocal marks of veracity, candor, and impartiality. They use no panegyric or flattery; they offer no palliation for their own frailties and follies; they conceal nothing; they alter nothing, however disgraceful to their heroes and sovereigns, to their own nation, or to themselves. How then can they be supposed capable of so gross an imposition as that of asserting and propagating the most impudent fictions? The writers of the New Testament especially could gain by it neither pleasure, profit, nor power. On the contrary, it brought upon them the most dreadful evils, and even death itself. If, therefore, they were cheats, they were cheats without any motive, and without any advantage; nay, contrary to every motive and every advantage that usually influence the actions of men. They preached a religion which forbids falsehood under pain of eternal punishment and misery; and yet, on this supposition, they supported that religion by falsehood; and, whilst guilty of the basest and most useless knavery themselves, they were taking infinite pains, and

enduring the greatest labor and suffering, in order to teach mankind honesty. This is a mode of acting so contrary to all experience, to all the principles of human nature, and to all the motives of human conduct, as to exceed the bounds of belief, and to compel every reasonable being at once to reject such a supposition as absurd and monstrous. Hence the facts related in the Gospels and Acts of the Apostles, especially, even those evidently miraculous, *must* be true; for the testimony of those who *die* for what they assert, and of which they are competent judges, is sufficient evidence to support any miracle whatever.

3. Such a multitude of minutely particular circumstances of time, place, person, &c., is mentioned in the books of the Old and New Testaments, as affords a clear and unquestionable proof both of their genuineness and authenticity. No forged or false accounts of things thus superabound with particularities, and no forger, or relater of falsehoods, *would* mention so great a number of particulars, since this would put into his reader's hands so many criteria by which to detect him; nor, in fact, *could* he produce such a minute detail of circumstances. It is easy to conceive how faithful records, kept from time to time by persons concerned in the transactions, should contain such a minute account of things; but it would be a work of the highest invention, and greatest stretch of genius, to raise from nothing such numberless particulars as are almost everywhere to be met with in the Old and New Testaments—particulars, the falsehood of which would most assuredly have been detected by the persons most interested in detecting them, if they had been forged or false. These accounts were published among the people who witnessed the events related by the historians, and who could, with the greatest ease, have exposed any fraud or falsehood, if there had been any, in the details of such transactions: but they did not attempt to question either the reality of the facts, or the fidelity of the narrators; and their acquiescence with them, as well as their obedience to the injunctions contained in these books, are conclusive evidence in favor both of their genuineness and authenticity, abundantly sufficient to convince every candid inquirer.

4. The authenticity of the Old and New Testaments is further attested, by the principal facts, contained in them, being confirmed by certain commemorative ordinances of great celebrity, which have existed among the Jews and Christians from

the time the events took place, which they are intended to commemorate, to the present day, wherever Jews or Christians are to be found. Such, among the Jews, is *circumcision*, the seal of the covenant with Abraham, their great progenitor ;—the *passover*, instituted to commemorate the protection of the Israelites, when all the first-born of the Egyptians were destroyed, and their deliverance from bondage in Egypt, which was the immediate consequence ;—the feast of *tabernacles*, instituted to perpetuate the sojourning of the Israelites for forty years in the wilderness ;—the feast of *Pentecost*, which was appointed fifty days after the passover, to commemorate the delivery of the Law from Mount Sinai ;—and the feast of *Purim*, kept in memory of the deliverance of the Jews from the wicked machinations of Haman. Now all these institutions, which have been held sacred among the Jews in all ages since their appointment, and are solemnly and sacredly observed among them to this day, in whatever country they sojourn, bear the most unequivocal testimony to the truth of the *facts* which they are designed to commemorate, and which facts are inseparably interwoven with the history and laws, and even morality and prophecy of the Old Testament. In like manner, the principal facts of the Gospels are confirmed by certain institutions which subsist to this day among Christians, and are the objects of men's senses. Such is the initiatory rite of *Baptism*, which is performed in the name of the Father, the Son, and the Holy Spirit, by which those submitting to it renounce every other religious institution, and bind themselves to the profession of the Gospel alone ;—the *Lord's supper*, kept in commemoration of the life, sufferings, death, resurrection, and the promise of the second coming of the Founder of their religion ;—and the observance of the *First day of the Week*, as a sacred festival in honor of Christ's resurrection from the dead. Now, as these monuments perpetuate the memory, so they demonstrate the truth, of the facts contained in the Gospel history beyond all reasonable doubt ; because, unless the events, of which the Christian rites are commemorations, had really taken place, it is impossible to conceive how these rites could have come into general use. If Jesus Christ neither lived, nor taught, nor wrought miracles, nor died, nor rose again from the dead, it is altogether incredible that so many men, in countries so widely distant, should have conspired together to perpetuate such a series of falsehoods, by commencing the

observation of the institution of Baptism, the Lord's Supper, and the Lord's day ; and it is equally incredible that by continuing to observe them, they should have imposed these falsehoods on posterity.

5. The wonderful establishment and propagation of Christianity is a most convincing proof of the authenticity of the New Testament ; and consequently, of that of the Old Testament, with which it is intimately and inseparably connected. Before the second century was completed, the Christian doctrine—unaided by any temporal power, protected by no authority, assisted by no art, not recommended by the reputation of its author, not enforced by eloquence in its advocates, but by the force of truth alone—had triumphed over the fiercest and most determined opposition, over the tyranny of the magistrate, and the subtleties of the philosopher, over the prejudices of the Gentiles, and the bigotry of the Jews, and extended its conquests over the whole Roman empire, which then comprised nearly the whole known world. Nothing, indeed, but the plainest matter of fact could induce so many thousands of prejudiced and persecuting Jews, to embrace the humiliating and self-denying doctrines of the Gospel, which they had held in such detestation and abhorrence ; nor could any thing but the clearest evidence, arising from undoubted truth, make multitudes of lawless and luxurious heathens receive, follow, and transmit to posterity, the doctrines and writings of the apostles ; especially at a time when the vanity of their pretensions to miracles, and to the gift of tongues, could have been easily detected, had they been impostors ; and at a time when the profession of Christianity exposed persons of all ranks and ages to the greatest contempt, and to the most imminent danger.

6. In addition to the above evidence of the authenticity of the Sacred Scriptures, it is to be observed, that many of the facts and circumstances recorded in them are confirmed by the accounts of ancient heathen authors ; which demonstrates their perfect agreement with the most authentic records extant. Thus in the Scriptures of the Old Testament, the first origin and creation of the world out of chaos ; the completion of this great work in six days ; the formation of man in the image of God, and his existence in a state of innocence ; his fall, and the introduction of sin into the world ; the longevity of the antediluvians ; the destruction of the world by a deluge ; the circumstance of the ark and the dove ;

the building of the tower of Babel; the destruction of Sodom and Gomorrah; many particulars relating to Abraham, Isaac, Jacob, Joseph, and Moses; the departure of the Israelites from Egypt, and their miraculous passage of the Red Sea; the giving of the law, and Jewish ritual; the fertility of Palestine; the destruction of the Canaanites by Joshua and the Israelites; Jephthah's devoting his daughter; the history of Samson; the history of Samuel and Saul; the slaying of Goliath by David; many remarkable circumstances respecting David and Solomon; the invasion of Israel by Shalmaneser, and deportation of the twelve tribes; the destruction of Sennacherib's army; the defeat of Josiah by Pharaoh-necho, the reduction of Jerusalem, and captivity of Jehoahaz; these facts, and others of the same kind, are confirmed by the testimony of profane authors, and even some of them by traditions, which still exist among heathen nations, and others by coins, medals, and other monuments. Not less striking and decisive is the testimony of both Roman historians and Jewish writers to the truth of the principal facts detailed in the New Testament; such as Herod's murder of the infants, under two years old, at Bethlehem; many particulars respecting John the Baptist and Herod; the life and character of our Lord; his crucifixion under Pontius Pilate; and the earthquake and miraculous darkness that attended it; the miserable death of Herod Agrippa; and many other matters of minor importance related in these writings. Nay, even many of the miracles which Jesus himself wrought, particularly in curing the blind and lame, and casting out devils, are, as to matter of fact, expressly owned and admitted by Jewish writers; and by several of the earliest and most implacable enemies of Christianity; for, though they ascribed these miracles to magic, or the assistance of evil spirits, yet they allowed that the miracles themselves were actually wrought. And this testimony of our adversaries to the miraculous parts of the sacred history, is the strongest possible confirmation of the truth and authority of the whole. Add to this, that in the sacred history, both of the Old and New Testaments, there are continual allusions and references to things, persons, places, manners, customs, and opinions, which are perfectly conformable to the real state of things in the countries and ages to which they stand related, as represented in the most authentic records that remain; while the rise and fall of empires, the revolutions that have taken

place in the world, and the grand outlines of chronology, as mentioned or referred to in the Scriptures, are coincident with those stated by the most ancient and creditable writers extant.

Such are the principal evidences, both external and internal, direct and collateral, of the authenticity and credibility of the Sacred Scriptures ; and when the number, variety, and extraordinary nature of many of them are considered, it is impossible not to come to the conclusion, that the Sacred Writings contain a true relation of matters of fact as they really happened. If such a combination of evidence is not sufficient to satisfy every inquirer into truth, it is utterly impossible that any event, which passed in former times, and which we did not see with our own eyes, can ever be proved to have happened, by any degree of testimony whatever.

CHAPTER IV.

On the Inspiration of the Sacred Scriptures.

BUT further, the Scriptures are not merely entitled to be received as perfectly authentic and credible, but also as containing the revealed will of God ; in other words, as divinely inspired writings. By inspiration is meant such a complete and immediate communication, by the Holy Spirit, to the minds of the sacred writers, of those things which could not have been otherwise known ; and such an effectual superintendence and guidance, as to those particulars concerning which they might otherwise obtain information ; as was amply sufficient to enable them to communicate religious knowledge to others, without any error or mistake, which could in the least affect any of the doctrines or precepts contained in their writings, or mislead any person, who considered them as a divine and infallible standard of truth and duty. Every sentence, in this view, must be considered as “the sure testimony of God,” in that sense in which it is proposed as truth. Facts occurred, and words were spoken, as to the import of them, and the instruction contained in them, exactly as they are here recorded ; but the morality of words and actions, recorded merely as done and spoken, must be judged of by the doctrinal and preceptive parts of the same book. The sacred writers, indeed, wrote in such language as their different talents, tempers, educations, habits, and associations suggested, or rendered natural to them ; but the Holy Spirit so en-

tirely superintended them, when writing, as to exclude every error, and every unsuitable expression, and to guide them to all those which best suited their several subjects; they are the *voice*, but the Divine Spirit is the *SPEAKER*. Now, that the Sacred Writings are thus inspired, we have abundant evidence of various kinds, amounting to a moral demonstration. For,

1. The sacred writers themselves expressly claim Divine inspiration; and unhesitatingly and unequivocally assert that the Scriptures are the Word of God. All the prophets, in the Old Testament, speak most decidedly of themselves, and their predecessors, as declaring not their own words, but the word of God. They propose things, not as matters of consideration, but for adoption: they do not leave us the alternative of receiving or rejecting: they do not present us with their own thoughts, but exclaim, *Thus saith the LORD*, and on that ground claim our assent. The Apostles and writers of the New Testament also speak respecting the prophets of the Old Testament, "as holy men of God, who spake as they were moved by the Holy Ghost." (2 Pet. i. 19-21; Heb. i. 1, 2.) These writings are expressly affirmed to be "the Oracles of God;" (Rom. iii. 2;) and it is declared that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.) Our Saviour himself expressly recognises them, on various occasions, as the infallible Word of God, and of divine authority. The sacred writers of the New Testament also adopt language, which, in its most obvious meaning, claims the attention of their readers to their own instructions as to the Word of God; and they also thus attest and sanction one another's writings in the most unequivocal manner. Now, admitting the *veracity* of the writers, (which, we have seen, is absolutely unimpeachable,) we must admit that the Scriptures are the inspired and infallible word of God. If they were *wise* men, (and every man must perceive that they were neither ignorant nor void of sense,) they could not have been deluded into the imagination that they, their predecessors, and contemporaries, were inspired; and, if they were *good* men, (as they certainly must have been, for *bad* men, if they could, would not have written a book which so awfully condemned themselves,) they would not have thus confidently asserted

their own inspiration, and sanctioned that of each other, unless they had been inspired; they would not have ascribed their own inventions to inspiration, especially as such forgeries are so severely reprobated in every part of them. Consequently the Bible must be the word of God, inspired by Him, and thus given to man.

2. A great many wise and good men, through many generations, of various nations, and in different countries, have agreed in receiving the Bible as a Divine revelation. The Jews have unquestionably in all ages acknowledged the Scriptures of the Old Testament as the word of God; and Christians from the earliest ages to the present time, have not been less backward in testifying their belief in the inspiration of both the Old and New Testaments. Many of them have been distinguished for piety, erudition, penetration, and impartiality in judging of men and things. With infinite labor and patient investigation, they detected the impostures by which their contemporaries were duped; but the same assiduous examination confirmed them in believing the Bible to be the word of God; and induced them, living and dying, to recommend it to all others, as the source of all true wisdom, hope, and consolation. Now, although this does not amount to a demonstration, yet it is a strong presumptive proof, of the inspiration of the Scriptures; and it must be allowed to be a consideration of vast importance, that the whole company of those who "worshipped the living God in spirit and in truth," including those who laid down their lives as a testimony of their unshaken belief, and who were the most pious, holy, and useful men in every age, have unanimously concurred in handing them down to us as a divine revelation, and have very little differed about the books which form that sacred deposite.

3. The matter contained in the Scriptures requires a Divine inspiration. Setting aside, for a moment, the prediction of future events, and the excellency of its doctrines and morality, and merely admitting the veracity of the sacred writers, (which we have every reason to do,) we must admit that much of the information contained in the Bible absolutely required a Divine revelation. The history of the creation, part of that of the flood, &c., as related in the Scriptures, could have been known to God alone. Mysteries relative to a Trinity of persons in the Godhead—the nature and perfections of God—the covenant of grace—the incarnation of the Son of God—his mediatorial offices, and redemption through his blood—

justification, adoption, sanctification, and eternal blessedness in him—and the offices of the Holy Spirit the Comforter—these, and many others of a like nature, God only could either comprehend or discover. Mysteries, therefore, in the Scriptures, rather confirm than invalidate their inspiration: for a book, claiming to be a revelation from God, and yet devoid of mystery, would, by this very circumstance, confute itself. Incomprehensibility is inseparable from God and his works, even in the most inconsiderable, such, for instance, as the growth of a blade of grass. The mysteries of the Scriptures are sublime, interesting, and useful: they display the Divine perfections; lay a foundation for our hope; and inculcate humility, reverence, holiness, love, and gratitude. What is incomprehensible must be mysterious; but it may be intelligible as far as it is revealed; and though it be connected with things above our reason, it may imply nothing contrary to it. Hence, it may be confidently inferred, from these matters contained in the Scriptures, that they were given by inspiration of God.

4. The scheme of doctrine and morality contained in the Bible is so exalted, pure, and benevolent, that God alone could either devise or appoint. In the Scriptures alone, and in such books as make them their basis, is the infinite God introduced as speaking in a manner worthy of himself, with simplicity, majesty, and authority. His character, as there delineated, comprises all possible excellence, without any intermixture; his laws and ordinances accord with his perfections; his works and dispensations exhibit them; and all his dealings with his creatures bear the stamp of infinite wisdom, power, justice, purity, truth, goodness, and mercy, harmoniously displayed. While the Supreme Being is thus described as possessed of every perfection, unbounded and incomprehensible in his essence and nature, and as the Creator, Governor, and Benefactor of his creatures, the Scriptures represent man in a lapsed state, a rebellious and fallen being, alienated from God and goodness, averse by nature to all that is good and amiable, and prone to everything that is sinful and hateful, and consequently exposed to the eternal wrath of God. The Scriptures, however, do not leave us in this wretched state; but they propose an adequate remedy for all our diseases, and an ample supply for all our wants. They show us how to be delivered from the dominion and awful consequences of sin, and how human nature may

be truly improved and perfected, through the obedience, death, and mediation of the only begotten Son of God, by receiving him as made of God unto us wisdom, righteousness, sanctification, and redemption—as an effectual root and principle of holiness ; and by walking in him by faith, denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world, setting our affections on things above, where Christ is, and mortifying, through the Holy Spirit, every sinful and corrupt affection. We are taught to love the Lord our God with all our heart and all our soul ; to love our neighbors as ourselves ; to fulfil perfectly the particular duties of every relative station ; to lay aside all malice, envy, hatred, revenge, and other malevolent dispositions or passions ; to love our enemies ; to render good for evil, blessing for cursing ; and to pray for them who despitefully use us. These laws of universal purity and benevolence are prescribed with an authority proper only to God, and extended to such a compass and degree as God alone can demand ; and those sins are forbidden which God alone could either observe or prohibit. The most powerful motives to duty, and dissuatives from vice, are wisely proposed and powerfully urged ; motives drawn from the nature and perfections, the promises and threatenings, the mercies and judgments of God, particularly from his overflowing benevolence and mercy in the work of our redemption, and from advantages and disadvantages temporal, spiritual, and eternal. And, while the most excellent means of directing and exciting to the exercise of piety and virtue are established in the most excellent forms and authoritative manner, the most perfect and engaging patterns of holiness and virtue are set before us in the example of our Redeemer, and of God as reconciled in Him, and reconciling the world to himself. Now, all these things were written at a time when all the rest of the world, even the wisest, and most learned, and most celebrated nations of the earth, were sunk in the grossest ignorance of God and religion ; were worshipping idols and brute beasts, indulging themselves in the most abominable vices, living in envy, hatred, and strife, hateful, and hating one another. It is a most singular circumstance, that a people in a remote, obscure corner of the world, far inferior to several heathen nations in learning, in philosophy, in genius, in science, and in all the polite arts, should yet be so infinitely their superiors in their ideas of a Supreme Being, and of everything relative to

morality and religion. This cannot be accounted for on any other supposition than that of their having been instructed in these things by God himself, or by persons commissioned and inspired by him; that is, of their having been really favored with those Divine revelations which are recorded in the sacred books of the Old and New Testaments. Indeed, both the doctrines and morality of the Sacred Scriptures infinitely transcend the abilities of the penmen, if they were not inspired. Men of the best education, far less men of no education, could not of themselves form such exalted schemes of religion, piety, and virtue; and wicked men, as they must have been if they were impostors, would not publish and prosecute such a scheme of mystery, holiness, and morality.

5. The harmony of the sacred writers fully demonstrates that they wrote by the inspiration of the Spirit of God. Other historians continually differ from each other: the errors of the former writers are constantly criticised and corrected by the later; and it even frequently happens, that contemporary writers contradict each other in relating a fact that happened in their own time and within the sphere of their own knowledge. Should an equal number of contemporaries, of the same country, education, habits, profession, natural disposition, and rank in life, associating together as a distinct company, concur in writing a book on religious subjects, of even less extent than that of the Bible, each furnishing his proportion without comparing notes, the attentive reader would easily discover among them considerable diversity of opinion. But the writers of the Scriptures succeeded each other during a period of nearly sixteen hundred years; some of them were princes or priests, others shepherds or fishermen; their natural abilities, education, habits, and occupations, were exceedingly dissimilar; they wrote laws, history, prophecy, odes, devotional exercises, proverbs, parables, doctrines, and controversy, and each had his distinct apartment; yet they all exactly agree in the exhibition of the perfections, works, truths, and will of God; of the nature, situation, and obligations of man; of sin and salvation; of this world and the next; and in short, in all things connected with our duty, safety, interest, and comfort, and in the whole of the religion which they have promulged: they all were evidently of the same judgment, aimed to establish the same principles, and applied them to the same practical purposes. One part of Scripture is so intimately connected with, and tends so pow-

erfully to the establishment of another, that one part cannot be reasonably received without receiving the whole ; and the more carefully it is examined, and the more diligently it is compared, (for which purpose the marginal references afford great facility,) the more evident will it appear, that every part, like the stones in an arch, supports and receives support from the rest, and that they unitedly constitute one grand and glorious whole. In both the Old and New Testaments, the subsequent books, or succeeding parts of the same book, are connected with the preceding, as the narrative either of the execution of a plan, or the fulfilment of a prediction. If we receive the history, we must also receive the prediction ; if we admit the prediction, we must also admit the history. Everywhere the same facts are supposed, related, or prepared for ; the same doctrines of a gracious redemption through Jesus Christ exhibited or supposed to be true ; the same rules or exemplifications of piety and virtue ; the same motives and inducements to the performance of duty ; the same promises of mercy, and threatenings of just misery to persons, societies, or nations, without a single contradiction. *Apparent* inconsistencies may indeed perplex the superficial reader ; but they vanish before an accurate and persevering investigation ; nor could any charge of disagreement among the sacred writers ever be substantiated ; for it could only be said that they related the same facts with different circumstances, which are perfectly reconcileable, and that they gave instructions suited to the persons they addressed, according to various circumstances of time, place, and manner, without *systematically* showing their harmony with other parts of divine truth. They did not write in concert, and they bestowed no pains to avoid the appearance of inconsistency ; yet the exact coincidences plainly perceptible among them, not only in their grand, primary, and general objects, which are written as with the beams of the sun, but in particular subjects comprehended in their plan, and even in particular words and expressions, (though they evidently borrowed nothing from one another,) is truly astonishing ; and cannot be accounted for on any rational principles, without admitting that they all wrote "as they were moved by the Holy Ghost"—that all their writings were indited under the influence of the same Spirit, and flowed from the same infallible source.

6. The multitude of miracles, which only the infinite power of God could effect, wrought in confirmation of the divine

mission of the writers of the Sacred Scriptures, afford us a most convincing proof of their inspiration. It has been already seen, that the narrations of these miracles were published very soon after the time, and at the places, in which they were said to have been wrought; that they were performed in the most conspicuous manner, before very great multitudes, enemies as well as friends; that they were of such a nature—appealing to the very senses of men, as totally precluded the possibility of deception; that public ceremonies were instituted in memory of several of them, which have been observed in all ages; that the reality of them as facts, was admitted even by the most determined enemies of Divine revelation; that the witnesses from whom we have received the accounts of them, were many in number, unanimous in their evidence, of unquestionable good sense, undoubted integrity, and unimpeachable veracity, who showed the sincerity of their own conviction by acting under the uniform influence of the extraordinary works to which they bore witness, in opposition to all their former notions and prejudices, and in contradiction of every worldly honor, profit, or advantage, either for themselves or friends, and at last by laying down their lives in confirmation of the facts which they attested; and that vast multitudes of their contemporaries, men of almost all ages, tempers, and professions, were persuaded by them that they really were performed in the manner related, and gave the strongest testimony which was in their power of the firmness of their belief, by foregoing every worldly advantage, and suffering every temporal evil which was endured by the original witnesses. To this it may be added, that the number of the miracles is almost incalculable; that they were all calculated to answer some great and benevolent end, every way worthy of the infinitely wise and beneficent Creator; that they were wrought in attestation of nothing but what was agreeable to reason, so far as reason could apprehend it, and in confirmation of a religion the most holy, pure, and benevolent; and performed by persons of the greatest moral worth, and the most eminent patterns of every virtue. Now, admitting the reality of the miracles related in the Sacred Writings, (as every unprejudiced mind must be constrained to do,) and rationally believing that the Supreme Being, the God of truth, wisdom, and goodness, can never give his testimony to falsehood, it irresistibly follows that the

Scriptures are, as they unequivocally claim to be, the Word of God, written by the inspiration of the Holy Spirit.

7. The astonishing and miraculous preservation of the Scriptures from being either lost or corrupted, is an overwhelming instance of God's providential care, and a constant sanction and confirmation of their truth and Divine authority, continued by Him in all ages of the church. While the histories of mighty empires, and innumerable volumes of philosophy and literature, in the preservation of which the admiration and care of all mankind seemed to conspire, have been lost and forgotten in the lapse of time, the Sacred Scriptures, though far more ancient, and though hated and opposed by Satan and his agents in all ages, who sought with the deadliest hatred to cause their very memory to perish from among men, have come down to our own time entire and genuine, free from every material error, and nearly in their original purity. With great wisdom, God, for their preservation, ordered an original copy to be deposited in the holy of holies, (Deut. xxxi. 26,) appointed the careful and frequent reading of them both in public and private; and that every Hebrew monarch should write out a copy for his own use. (Deut. xvii. 18.) With astonishing kindness and wisdom has he made the various contending parties who had access to the Scriptures—such as the Jews and Israelites, the Jews and Samaritans, the Pharisees and Sadducees, the Jews and Christians, and the various sects and parties of Christians—mutual checks upon each other for almost three thousand years, that they might not be able either to extirpate or corrupt any part of them; and by quickly multiplying the copies both of the original and translations, as well as the readers of the Scriptures, he rendered it absolutely impossible to falsify them in any thing important, without causing the corruption to start up in every copy dispersed through the world, and in the minds of almost every reader—than which supposition nothing can be more absurd and monstrous. By what tremendous judgments did he restrain and punish Antiochus Epiphanes, the Syro-grecian king, Dioclesian the Roman emperor, and others, who attempted to destroy the Sacred Scriptures in order to extirpate the Jewish or Christian religion! And he has bestowed amazing support and consolation on such as have risked or parted with their lives rather than deny the dictates of Scripture, or in the least contribute to their destruction or misinterpretation. During the

profanation of Antiochus, (1 Mac. i. 56, 57,) whoever was found with the book of the law was put to death, and every copy that could be found burned with fire; and Dioclesian, after the most barbarous havoc of the Christians, issued an edict commanding them, on pain of death under the most cruel forms, to deliver up their Bibles: though many complied with this sanguinary edict, yet the greater part disregarded it; and notwithstanding these and numberless other calamities, the Sacred Volumes have survived pure and uncorrupted to the present day, and doubtless will exist as long as there is a church in the world—till the end of time and the consummation of all things—a monument of God's unceasing and providential care, and an unquestionable attestation of their inspiration and Divine authority.

8. The prophecies contained in the Sacred Scriptures, and fulfilling to this day, which form a species of perpetual miracles, challenging the investigation of men of every age, fully demonstrate that they are divinely inspired. Almost every historical passage of the Bible is a narrative of something antecedently foretold; and the New Testament is little else than a relation of the fulfilment of the predictions and types of the Old Testament, relative to Jesus Christ and his church. According to the prophecies in these books, the latest of which was delivered 1700 years ago, and some of them 3000 years ago, the descendants of Shem and Japheth are "ruling" and "enlarged," and the wretched descendants of Ham are still "the servants of servants," (Gen. ix. 25, 27:)—the posterity of Ishmael have "multiplied exceedingly," and become "a great nation" in the Arabians; yet living like "wild men," and shifting from place to place in the wilderness, "their hand against every man, and every man's hand against them," and still "dwelling," an independent and free people, "in the presence of all their brethren," and in the presence of all their enemies, (Gen. xvi. 10–12; xvii. 20:)—the family of Esau has become extinct, "cut off for ever," so that there is none "remaining of the house of Esau," (Jer. xlix. 17, &c.; Ezek. xxv. 12, &c.; Joel iii. 19; Amos i. 11, &c.; Ob. 10, 18, &c.);—"the sceptre has departed from Judah," (Gen. xlix. 10:)—though the Jews still "dwell alone, and are not reckoned among the nations," while "the remembrance of Amalek is utterly put out from under heaven," (Num. xxiii. 9; xxiv. 20:)—Nineveh is so completely destroyed, that the place thereof cannot be known, (Na. i.–iii.):—Babylon

has been swept with the besom of destruction, and is made "a desolation for ever, a possession for the bittern and pools of water," "a dwelling-place for dragons, an astonishment and hissing, without an inhabitant," (Isa. xiii., xiv. ;)—Tyre has become "like the top of a rock, a place for fishers to spread their nets upon," (Ezek. xxvi. 4, 5 ;)—Egypt, "a base kingdom, the basest of the kingdoms," still tributary and subject to strangers, so that it has never been able to "exalt itself above the nations," (Ezek. xxix. 14, 15 ;)—the fourth and last of the four great empires, which was greater and more powerful than any of the former, has been divided into ten lesser kingdoms; and among them has arisen a power "with a triple crown diverse from the first," with "a mouth speaking very great things," and with "a look more stout than his fellows, speaking great things against the Most High, wearing out the saints of the Most High, and changing times and laws," which did "cast down the truth to the ground, and prosper, and practise, and destroy the holy people, not regarding the God of his fathers, nor the desire of women, nor regard any god," but "honoring the god of forces," or Mauzzim, gods-protectors, and causing the priests of Mauzzim "to rule over many, and divide the land for gain," (Dan. xi. 37-39.) Jerusalem has been destroyed, with all the circumstances related in the Evangelists, and the Jews have been "led away into all nations, and Jerusalem trodden down by the Gentiles," through a long series of ages, (Luke xxi. 24 ;)—for their infidelity and disobedience to their great Prophet like unto Moses, they have been "plucked from off their own land, and removed into all the kingdoms of the earth, and scattered among the heathen, among the nations, among all people, from one end of the earth even to the other," sifted "among all nations, like as corn is sifted in a sieve," have been "left few in number among the heathen," have "pined away in their iniquity in their enemies' lands," have "become an astonishment, a proverb, and a by-word among all nations," "a reproach, a taunt, and a curse," have found "among these nations no case, and the sole of their foot has had no rest; but the Lord has given them a trembling heart, and failing of eyes, and sorrow of mind, and sent a faintness into their hearts in the lands of their enemies, so that the sound of a shaken leaf has chased them," and they have been "many days without a king, and without a prince, and without a sacrifice, and

without an image, and without an ephod, and without a teraphim," (Lev. xxvi. 38, 39; Deut. xxviii. 62, 67; Ezek. v. 10-15; Hos. iii. 4;) and yet, while their mighty conquerors are everywhere destroyed, they are miraculously preserved a distinct people, and neither swallowed up nor lost among the various nations amidst whom they are dispersed, but are reserved "until the times of the Gentiles be fulfilled," when they shall "seek the Lord their God, and David their king: and shall fear the Lord and his goodness in the latter days;"—in the mean time, the Gentiles have been advanced in their room, and God has given to the Messiah "the heathen for his inheritance, and the uttermost parts of the earth for his possession," (Ps. ii. 8,) and the gradual, but progressive, and steadily advancing conversion of heathen nations in our own days, prepares us to expect the speedy arrival of the time when Jehovah shall be worshipped "from the rising of the sun even to the going down of the same," and when his "name shall be great among the Gentiles," (Mal. i. 11;)—the grand apostacy from the Christian faith has already taken place, which consists "in giving heed to seducing spirits, and doctrines of devils, (or demons, worshipping angels and departed saints, and is promoted through,) speaking lies in hypocrisy, having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth," (1 Tim. iv. 1-3.) The seven churches of Asia lie in the same desolate state that the angel signified to St. John, (Rev. ii. iii,) their "candlestick removed out of its place," their churches turned into mosques, and their worship into superstition;—and the characters of "the beast and false prophet,"—to whom "was given to make war with the saints, and to overcome them," and power "over all kindreds, and tongues, and nations," so that "all that dwell upon the earth worshipped him,"—have been exemplified in every particular, and also those of "the whore of Babylon," "mystery, Babylon the great, the mother of harlots, and abominations of the earth: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication," while she herself has been "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," and she "is that great city (seated upon seven mountains) which reigneth over the kings of the earth."

(Rev. xiii-xvii.) These, and many other events, fulfilling ancient predictions, very many ages after they were delivered, can never be accounted for, except by allowing, that He who sees and "declares the end from the beginning, and from ancient times the things that are not yet done," (Isa. xlv. 21,) thus revealed his secret purposes, that their accomplishment might prove the Scriptures to be His word. The prophecies also, though written by different men, in different ages, have yet a visible connexion and dependance, an entire harmony and agreement with one another; forming altogether a prophetic history of the world, as to the grand outlines, from the beginning of time to the consummation of all things; and accompanied with such a distinct notation of order, place, and time, as has been justly termed the geography and chronology of prophecy. As one prediction received its accomplishment, others were given, connecting prophecy with history, till the Revelation of St. John concluded the whole; and events have hitherto, in every age and nation, exactly corresponded with these predictions. So many extraordinary and improbable events, which have occurred through so many ages, and in so many nations, as foretold in the Scriptures, could only have been made known by the Omniscient God himself; and must convince every rational mind, that "the prophecy came not of old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. i. 20, 21.)

9. The extraordinary success which has attended Christianity, which is founded on the Sacred Scriptures, while it proves the truth of the facts which they detail, and demonstrates the fulfilment of the prophecies they contain, is a continued miraculous proof of their divine origin. Other religions have owed their extension and prevalence to the celebrity of their founders, to the learning of their advocates, to their conformity to the prejudices and passions of men, to the energy of the secular arm, or even to the power of the sword; but Christianity was totally destitute of all these advantages, (if such they may be termed,) either to recommend or enforce its reception in the world. Its founder was put to an ignominious death by the common consent of his countrymen; its original promulgators were twelve illiterate men, wholly devoid of every kind of worldly influence; its doctrines were opposed to the principles and practices of the whole world, deeply rooted by inclination, and firmly estab-

lished by extensive custom, by long confirmed laws, and by the high and universal authority of nations. Yet, by the simple preaching of the Gospel, Christianity triumphed over the craft, rage, and power of the infuriated Jews—over the haughtiness, policy, and power of the Roman empire—over the pride of learning, and the obstinacy of ignorance, hatred, prejudice, and lust—over the hardened inclinations, deep-rooted customs, and long-established laws of both Jews and Pagans—so that, notwithstanding every conceivable form of opposition, within a few years after Christ's ascension, it prevailed, in a greater or less degree, in almost every corner of the Roman empire, and in the countries adjacent; and multitudes, at the hazard of every temporal loss or punishment, readily believed, constantly adhered to, and cheerfully and strictly practised its pure and holy precepts. Nor has the success of Christianity been confined to the early ages only; for, during the period of eighteen centuries, notwithstanding innumerable persecutions, together with the wickedness of professors, and the inconceivable villanies and base indifference of the clergy, it has been more or less successful in reforming the hearts and lives of multitudes in almost every nation under heaven; and we may assert, that even at present, there are many thousands, who have been reclaimed from a profane and immoral course of conduct, to sobriety, equity, truth, purity, and piety, and to an exemplary behavior in the relative duties of life. Having been "made free from sin, and become the servants of God, they have their fruit unto holiness;" and, after "patiently continuing in well-doing," and cheerfully bearing various afflictions, they joyfully meet death, being supported by the hope of eternal life, "as the gift of God through Jesus Christ:" while they who are best acquainted with them, are most convinced, that they have been rendered more wise, holy, and happy, by believing the Bible; and that there is a reality in religion, though various interests and passions may keep them from duly embracing it. This would, indeed, be far more apparent were the Gospel more generally, or fully, believed and obeyed. Did all men believe and obey the Bible, as a divine revelation; were repentance, and renunciation of all vice and immorality, universal or even general, combined with the spiritual worship of God, faith in his truth and mercy, through the mediation of his Son, and the fruits of the Holy Spirit, as visible in every true believer—they would form the bulk of mankind

into such characters, and would produce such effects, as the world has never yet witnessed. Men would then habitually and uniformly do justice, speak truth, show mercy, exercise mutual forgiveness, follow after peace, bridle their appetites and passions, and lead sober, righteous, and godly lives. Murders, wars, slavery, cruel oppressions, rapine, fraud, and unrestrained licentiousness, would no more desolate the earth, nor fill it with misery; nor would bitter contentions ever more destroy domestic comfort; but righteousness, goodness, and truth, would bless the world with a felicity far exceeding all our present conceptions. Such has been the extraordinary success and happy effects of the religion of the Bible; and such is doubtless the direct and legitimate tendency of its doctrines, precepts, motives, and promises. To what cause, then, can we attribute the success which has attended Christianity, in the absence of everything else to recommend or enforce it, but to an almighty influence accompanying the preaching of the Gospel—to its being “preached with the Holy Ghost sent down from Heaven?” And is not this one of the strongest possible attestations made by the God of truth himself, to the truth and Divine inspiration of the Sacred Volume? And, while its extraordinary success and effects thus constrain us to admit the Divine authority of the Scriptures, the holy and happy tendency of its doctrines proves, that they could not have originated either with bad angels or men, since they are so diametrically opposite to their vicious inclinations, interests, and honor; nor yet with uninspired good men, who would not have dared thus to personate God, and to ascribe their own inventions to inspiration. It remains, therefore, that God must be their author; and that “holy men of old spake as they were moved by the Holy Ghost,” “not in the words which men’s wisdom teacheth, but which the Holy Ghost teacheth.” 1 Cor. ii. 13.

10. Lastly, though these arguments are abundantly sufficient to silence objectors, and to produce a rational conviction of the Divine origin and authority of the Scriptures, yet it is only the effectual application of them to the mind, conscience, and heart, in their self-evidencing light and power, which can produce a cordial and saving persuasion that they are indeed THE WORD OF GOD. But when thus applied, then “He that believeth hath the witness in himself.” (1 John v. 10.) The discoveries which he has made by the Divine light of the Scriptures; the sanctifying and abiding effects produced on

his judgment, dispositions, and affections; the comfortable experience which he has had, that God fulfils the promises of His word to them who trust in them; and the earnestness of heaven enjoyed by him in communion with God, put the matter beyond all doubt; so that there is no shutting the eyes, nor hardening the heart against them—no possibility of continuing stupid and unconcerned under them; but the whole faculties of the soul are necessarily affected with them, as indeed stamped with divine evidence, and attended with almighty power. And, though many real Christians are not at all qualified to dispute with infidels, yet they are enabled, through this inward testimony, to obey the Gospel, and to suffer in its cause; and they can no more be convinced by reasonings and objections, that uninspired men wrote or invented the Bible, than they can be persuaded that man created the sun, whose light they behold, and by whose beams they are warmed and cheered.*

* For the materials of the preceding chapters I have been chiefly indebted to Lardner's *Credibility of the Gospel History*, &c.; Paley's *Evidences of Christianity*; Macknight's *Truth of the Gospel History*; Olinthus Gregory's *Letters on the Evidences of the Christian Religion*; Edwards on the *Authority, Style, and Perfection of the Old and New Testaments*; the first volume of the Rev. T. H. Horne's *Introduction to the Critical Study and Knowledge of the Holy Scriptures*; Faber's *Horæ Mosaicæ*; Bryant on the *Divine Mission of Moses*; Scott's *Essays*; Porteus on the *Christian Revelation*; Townsend on the *Character of Moses as an Historian*; Watson's *Apology*; Leslie's *Short and Easy Method with the Deists*, &c.: to which excellent works the reader is referred for a full discussion of the various topics here introduced, and in some instances, for the proofs of several of the statements and facts, and also to the succeeding portion of this work, containing a more full detail of the evidence. *Comprehensive Bible, General Introduction*, pp. 55-66.

EVIDENCE
OF THE
PRECEDING FACTS AND REASONINGS
ON
THE GENUINENESS, UNCORRUPTED PRESERVATION,
AUTHENTICITY, AND INSPIRATION
OF THE
SACRED WRITINGS.

CHAPTER I.

EVIDENCE OF THE GENUINENESS OF THE SCRIPTURES.

1. From their having been always received as genuine ;
evidence of which is to be found in

(1.) *The earlier books being cited or alluded to by subsequent sacred writers ; particularly the Pentateuch by the subsequent writers of the Old Testament, (Jos. i. 7, 8, viii. 31 ; Jud. xi. 15-26 ; 1 Sam. x. 18, 19, xii. 8, xv. 2 ; 2 Kings xvii. 26 ; 2 Chron. xvii. 9, xxxiv. 15, 21 ; Ezra vi. 18 ; Neh. xiii. 1 ; Ps. xix. 7-11, xl. 7, 8, lxxiv. 13-15, lxxvii. 15-20, lxxviii. 1-55, cv., cvi. 1-39, cxix, cxxxvi. 10-20 ; Dan. ix. 11-13 ; Mal. iv. 4,) and the Old Testament by the Apostles, (Mat. v. 27, xi. 13, xxii. 40 ; Mark x. 3, xii. 26 ; Luke x. 25, xvi. 16, xx. 42, xxiv. 25, 44 ; John vii. 19, viii. 5 ; Acts i. 20, iii. 22, vii. 35-37, xxvi. 22, xxviii. 23 ; Rom. x. 5 ; 1 Cor. ix. 9 ; 2 Cor. iii. 7-15 ; 2 Ti. iii. 14-17 ; Heb. vii. 14, x. 28.)*

(2.) *Of the Old Testament by the testimony of Jewish Translators and Writers. Such as the Translators of the Septuagint, Aquila, Theodotion, and Symmachus, the authors of the Syriac Version and the Targums, the Talmud, Jesus the son*

of Sirach, (in Ecclesiasticus,) Philo, (Vit. Mos. l. ii.,) and Josephus, (Cont. Apion. l. i. §. 8,) &c.; for an account of whom see Introduction to Comprehensive Bible, pp. 72-78. To which might be added, the *Samaritan Pentateuch*; from which, besides its value in a critical point of view, as serving to establish correct readings, we derive one of the most extraordinary and irrefragable arguments in support of the authenticity and integrity of the books of Moses; for, though an irreconcilable enmity subsisted between the Jews and Samaritans, and the latter were held in such abhorrence by the former, that they would have deemed it a profanation to transcribe any thing from the Holy Volume which contained all the articles of the Samaritan creed, yet the two copies of the Pentateuch, after the lapse of so many ages, agree in every thing essential.

(3.) *Of the New Testament, by quotations or allusions by a regular succession of Christian Writers*; such as the apostolic fathers, Barnabas, Clement, Hermas, Ignatius, and Polycarp, Papias, Justin Martyr, Tatian, Melito, Ireneus, Athenagoras, Theophilus, Clement of Alexandria, Tertullian, Origen, Eusebius, &c., &c.; for an account of whom, see Comprehensive Bible, pp. 78-82.

(4.) *From their genuineness never having been impugned by Jewish or heathen adversaries, or heretics*; such as Celsus, Porphyry, the Emperor Julian, the Cerinthians, Ebionites, Novatians, Donatists, Manicheans, Arians, Marcian, Noëtus, Marcellus, &c.

For a more detailed account of the genuineness of each of the Sacred Writings, see the Introductions to the several books in the Comprehensive Bible.

2. From the language and style of writing in the Old and New Testaments; as,

(1.) *Their diversity of style proving them to be the work of various authors*; which the following evidence will amply evince:

The style of ISAIAH has been universally admired as the most perfect model of elegance and sublimity; and as distinguished for all the magnificence, and for all the sweetness of the Hebrew language. "Isaiah," says Bp. Lowth, "the first of the prophets, both in order and dignity, abounds in such transcendent excellences, that he may be properly said to afford the most perfect model of the prophetic poetry.

He is at once elegant and sublime, forcible and ornamental; he unites energy with copiousness, and dignity with variety. In his sentiments, there is extraordinary elevation and majesty; in his imagery, the utmost propriety, elegance, dignity, and diversity; in his language, uncommon beauty and energy; and, notwithstanding the obscurity of his subjects, a surprising degree of clearness and simplicity. To these we may add, there is such sweetness in the poetical composition of his sentences, whether it proceed from art or genius, that if the Hebrew poetry at present is possessed of any remains of its native grace and harmony, we shall chiefly find them in the writings of Isaiah; so that the saying of Ezekiel may justly be applied to this prophet:

Thou art the confirmed exemplar of measures,
Full of wisdom, and perfect in beauty.

EZEK. xxviii. 12.

Isaiah also greatly excels in all the graces of method, order, connexion, and arrangement; though, in asserting this, we must not forget the nature of the prophetic impulse, which bears away the mind with irresistible violence, and frequently in rapid transitions from near to remote objects, from human to divine: we must likewise be careful in remarking the limits of particular predictions, since, as they are now extant, they are often improperly connected, without any marks of discrimination, which injudicious arrangement, on some occasions, creates almost insuperable difficulties. But, though the variety of his images, and the warmth of his expressions, characterize him as unequalled in eloquence; and though the marks of a cultivated mind are stamped in every page of his book, yet these are almost eclipsed by the splendor of his inspired knowledge. In the delivery of his prophecies and instructions, he utters his enraptured strains with an elevation and majesty that unhallowed lips could never attain, and, from the grand exordium in the first chapter to the concluding description of the Gospel, to "be brought forth" in wonders, and to terminate in the dispensation of eternity, there is one continued display of inspired wisdom, revealing its oracles and precepts for the instruction and salvation of man.

The character of JEREMIAH, as a writer, is thus ably drawn by Bishop Lowth: "Jeremiah is by no means wanting either in elegance or sublimity, although, generally speaking, inferior to Isaiah in both. St. Jerome has objected to him a certain *rusticity* in his diction: of which, I must confess, I do

not discover the smallest trace. His thoughts, indeed, are somewhat less elevated, and he is commonly more copious and diffuse in his sentences : but the reason of this may be, that he is mostly taken up with the gentler passions of *grief* and *pity*, for the expressing of which he has a peculiar talent. This is most evident in the Lamentations, where those passions altogether predominate ; but it is often visible also in his Prophecies ; in the former part of the book more especially, which is principally *poetical*. The middle parts are, for the most part, *historical* : but the last part, consisting of six chapters, is entirely *poetical* ; and contains several oracles distinctly marked, in which this prophet falls very little short of the loftiest style of Isaiah." His images are, in general, perhaps less lofty, and his expressions less dignified, than those of some others of the sacred writers ; but the character of his work, which breathes a tenderness of sorrow calculated to awaken and interest the milder affections, led him to reject the majestic and declamatory tone in which the prophetic censures and denunciations were sometimes conveyed. The holy zeal of the prophet is, however, often excited to a very vigorous and overwhelming eloquence, in inveighing against the audacity with which the Jews gloried in their abominations ; and his descriptions, especially the last six chapters, have all the vivid coloring that might be expected from a painter of contemporary scenes. The historical part, which chiefly relates to his own conduct, and the completion of those predictions which he had delivered, is characterized by much simplicity of style ; and possesses some marks of antiquity that ascertain the date of its composition. Thus the months are reckoned by numbers ; a mode which did not obtain after the captivity, when they were distinguished by Chaldaic names.

The character of EZEKIEL, as a writer and a poet, is thus portrayed by Bishop Lowth : " Ezekiel is much inferior to Jeremiah in elegance ; in sublimity, he is not even excelled by Isaiah ; but his sublimity is of a totally different kind. He is deep, vehement, tragical ; the only sensation he affects to excite is the terrible ; his sentiments are elevated, animated, full of fire and indignation ; his imagery is crowded, magnificent, terrific, and sometimes bordering on indelicacy ; his language is grand, solemn, austere, rough, and at times unpolished : he abounds in repetitions, not for the sake of grace or elegance, but from vehemence and indignation. Whatever

subject he treats of, that he sedulously pursues ; from that he rarely departs, but cleaves, as it were, to it ; whence the connexion is in general evident and well preserved. In other respects, he may perhaps be exceeded by the other prophets ; but for that species of composition to which he seems adapted by nature, the forcible, impetuous, grave, and grand, not one of the sacred writers is superior to him. His diction is sufficiently perspicuous ; all his obscurity arises from the nature of his subjects. Visions (as for instance, among others, those of Hosea, Amos, and Zechariah) are necessarily dark and confused. 'The greater part of Ezekiel, particularly towards the middle of the book, is poetical, whether we regard the matter or the language. But some passages are so rude and unpolished, that we are frequently at a loss to what species of writing we ought to refer them.' Michaelis, however, so far from esteeming him as equal to Isaiah in sublimity, is inclined to think that he displays more art and luxuriance in amplifying and decorating his subject than is consistent with the poetical fervor, or indeed with true sublimity ; and pronounces him to be in general an imitator, who has the art of giving an air of novelty and ingenuity, but not of grandeur and sublimity, to all his compositions ; and that, as he lived at a period when the Hebrew language was visibly on the decline, so if we compare him with the Latin poets who succeeded the Augustan age, we may find some resemblance in the style, something that indicates the old age of poetry. But, as Abp. Newcome judiciously observes, the prophet is not to be considered merely as a poet, or as a framer of those august and astonishing visions, and of those admirable poetical representations, which he committed to writing ; but as an instrument in the hands of God, who vouchsafed to reveal himself, through a long succession of ages, not only in divers parts constituting a magnificent and uniform whole, but also in different manners, as by voice, by dreams, by inspiration, and by plain or enigmatical vision. "Ezekiel is a great poet, full of originality ; and, in my opinion, whoever censures him as if he were only an imitator of the old prophets, can never have felt his power. He must not, in general, be compared with Isaiah and the rest of the old prophets. Those are great, Ezekiel is also great ; those in their manner of poetry, Ezekiel in his ; which he had invented for himself, if we may form our judgment from the Hebrew monuments still extant." To justify this character, the learned prelate descends to particulars,

and gives apposite examples, not only of the clear, flowing and nervous, but also of the sublime ; and concludes his observations on his style, by stating it to be his deliberate opinion, that if his " style is the old age of the Hebrew language and composition, it is a firm and vigorous one, and should induce us to trace its youth and manhood with the most assiduous attention. As a prophet, Ezekiel must ever be allowed to occupy a very high rank ; and few of the prophets have left a more valuable treasure to the church of God than he has. It is true, he is in several places obscure ; but this resulted either from the nature of his subjects, or the events predicted being still unfulfilled ; and, when time has rolled away the mist of futurity, successive generations will then perceive with what heavenly wisdom this much neglected prophet has spoken. There is, however, a great proportion of his work which is free from obscurity, and highly edifying. He has so accurately and minutely foretold the fate and condition of various nations and cities, that nothing can be more interesting than to trace the exact accomplishment of these prophecies in the accounts furnished by historians and travellers ; while, under the elegant type of a new temple to be erected, a new worship to be introduced, and a new Jerusalem to be built, with new land to be allotted to the twelve tribes, may be discovered the vast extent and glory of the New Testament Church.

DANIEL, as a writer, is simple, yet pure and correct, whether he write Hebrew or Chaldee ; and is so conscientious, that he relates the very words of the persons whom he introduces as speaking. Though his style is not so lofty and figurative as that of the other prophets, it is more suitable to his subject, being clear and concise ; his narratives and descriptions are simple and natural ; and, in short, he writes more like an historian than a prophet. His predictions are the most extraordinary and comprehensive of all that are found in the prophetic writings ; for they include the general history of the world, as well as that of the church of God under the Jewish and Christian dispensations, from the period in which he lived to the final consummation of all things ; and he alone, of all the prophets, foretold the exact time when the Messiah should appear and finish the great work of human redemption. At the same time his prophecies are so minute and circumstantial, especially concerning the kingdoms of Egypt and Syria, from the death of Alexander to the time of Antiochus

Epiphanes, that, as Bishop Newton remarks, "there is not so complete and regular a series of their kings, there is not so concise and comprehensive an account of their affairs, to be found in any author of those times. The prophecy is really more perfect than any history. No one historian hath related so many circumstances and in such exact order of time, as the prophet hath foretold them: so that it was necessary to have recourse to several authors, Greek and Roman, Jewish and Christian, to collect here something from one, and to collect there something from another, for the better explaining the great variety of particulars contained in this prophecy." It was the circumstantial fulfilment of these predictions which induced Porphyry to maintain that they were written in the time of Antiochus Epiphanes, after the events to which they refer had occurred; though the book of Daniel had been translated into Greek one hundred years before Antiochus; was particularly commended by Josephus; and is frequently cited and appealed to in the Targums and Talmuds, and other Jewish writings.

The style of HOSEA is remarkably concise, sententious, and unconnected; and some parts are peculiarly pathetic, animated, and sublime. "He delights in a style," says Bishop Horsley, "which always becomes obscure when the language of the writer ceases to be a living language. He is commatic, to use St. Jerome's word, more than any other of the prophets. He writes in short, detached, disjointed sentences; not wrought up into periods, in which the connexion of one clause with another, and the dialectic relations, are made manifest to the reader by an artificial collocation, and by those connective particles that make one discourse of parts which otherwise appear as a string of independent propositions, which is left to the reader's discernment to unite. His transitions from reproof to persuasion, from threatening to promise, from terror to hope, and the contrary, are rapid and unexpected. His similes are brief, accumulated, and often introduced (as in the best Greek and Roman writers) without the particle of similitude. Yet these are not the vices, but the perfections of the holy prophet's style; for to these circumstances it owes that eagerness and fiery animation, which are the characteristic excellence of his writings, and are so peculiarly suited to his subject." With this description of the prophet's style agrees that of Bishop Lowth. "It exhibits," says he, "the appearance of very remote antiquity:

it is pointed, energetic, and concise. It bears a distinguished mark of poetic composition, in that pristine brevity and condensation which is observable in the sentences, and which later writers have in some measure neglected. This peculiarity has not escaped the observation of St. Jerome. He is altogether, says he, laconic and sententious. But this very circumstance, which anciently was supposed to impart uncommon force and elegance, is, in the present ruinous state of the Hebrew literature, productive of so much obscurity that, though the general subject of this writer be sufficiently obvious, he is the most difficult and perplexed of all the prophets. There is, however, another reason for the obscurity of his style : Hosea prophesied during the reigns of the four kings of Judah, Uzziah, Jotham, Ahaz, and Hezekiah ; the duration of his ministry, therefore, in whatever manner we calculate, must include a very considerable space of time. We have only a small volume of his remaining, which, it seems, contains his principal prophecies ; and these are extant in a continued series, without any marks of distinction as to the times in which they were published, or the subjects of which they treat. There is, therefore, no cause to wonder, if, in perusing the prophecies of Hosea, we sometimes find ourselves in a similar predicament with those who consulted the scattered leaves of the Sybil." Another reason of this obscurity has been assigned by some very learned men, who have used very strong language upon the subject—the supposed corrupt state of the present text ; and abundant corrections have been proposed, some on very slender authority, others purely conjectural, some when they might seem to render the sense clear, and others, when they appear to render it more obscure. But this mode of emendation, if such it may be termed, is a desperate remedy ; and without absolute necessity, and good authority from manuscripts and versions, is often dangerous, and always rash and futile ; and if freely encouraged, would substitute the conjectures of men, instead of the infallible word of God. In some instances, with much caution and sobriety of judgment, on the united authority of manuscripts and versions, a slight alteration may be admissible ; but, in general, it is probable that industry, accompanied with fervent piety, in endeavoring to understand the sacred oracles, would do more to render them intelligible, explicit, and impressive, than all the labor which is taken to correct and improve the text.

The style of JOEL is allowed by the most competent judges to be inimitably beautiful; containing such an assemblage of elegance, pathos, and sublimity, as can be found in few remains of ancient poetry. "The style of Joel," says Bishop Lowth, "differs much from that of Hosea; but, though of a different kind, is equally poetical. It is elegant, perspicuous, clear, diffusive, and flowing; and, at the same time, very sublime, nervous, and animated. He displays the whole power of poetic description in the first and second chapters; and at the same time his fondness for metaphors, comparisons, and allegories; nor is the connexion of his subjects less remarkable than the graces of his diction. It is not to be denied that in some places he is very obscure; which every attentive reader will perceive, especially in the end of his prophecy." This obscurity, however, does not proceed from the language, which is uncommonly perspicuous, but wholly from the nature of the subjects: the beauties of his expression being somewhat shaded by allusions to circumstances yet unfulfilled. His descriptions are highly animated; and his language in force, and often in sound, well adapted to his subject. The contexture of the prophecy in the first and second chapters is extremely curious, and wrought up with admirable force and beauty; in which by an animated representation he anticipates the scenes of misery which lowered over Judea. It is generally supposed, that the prophet blends two subjects of affliction in one general consideration, or beautiful allegory; and that, under the devastation to be produced by locusts in the vegetable world, he portrays the more distant calamities to be inflicted by the armies of the Chaldeans in their invasion of Judea. Hence, probably, the studied ambiguity of some of the expressions; while the double destruction to be effected by these fearful insects, and those enemies of which they were the harbingers, is painted with the most expressive force, in terms reciprocally metaphorical, and admirably adapted to the twofold character of the descriptions. These predictions are followed by a more general denunciation of God's vengeance, delivered with such force and aggravation of circumstances, as to be in some measure descriptive of that final judgment, which some temporal dispensations of Providence may be said to prefigure. These several declarations are intermingled with earnest exhortations to solemn fasting, repentance, and prayer, and with promises of deliverance and returning prosperity productive of Gospel blessings; in treat-

ing of which, he foretels, in the clearest terms, the general effusion of the Holy Spirit, which was to characterize the Gospel dispensation, predicting, in the fullest and plainest manner, the awful consequences of obstinately rejecting the sacred influence, especially to the Jews, the event of which to this day, fully attests his Divine inspiration. In conclusion he foretels the righteous judgments of God in the final excision of his enemies, and the glorious state of prosperity to be yet enjoyed by the church; representing its perfections and blessings under the poetic emblems of a golden age.

AMOS was by profession a herdman and a dresser of sycamore fruit; and hence, as Archbishop Newcome observes, he "borrows many images from the scenes in which he was engaged: but he introduces them with skill, and gives them tone and dignity by the eloquence and grandeur of his manner. We shall find in him many affecting and pathetic, many elegant and sublime passages. No prophet has more magnificently described the Deity; or more gravely rebuked the luxurious, or reproved injustice and oppression with greater warmth, and a more generous indignation." St. Jerome is of opinion, that there is nothing great or sublime in the style of Amos; and calls him "rude in speech, but not in knowledge," applying to him what St. Paul modestly professes of himself, (2 Cor. xi. 6.) Calmet and many others have followed the authority of Jerome, in speaking of this prophet, as if he were indeed quite rude, void of eloquence, and destitute of all the embellishments of composition. The matter, however, as Bishop Lowth has remarked, is quite otherwise. "Let any person, who has candor and perspicacity enough to judge, not from the man, but from his writings, open the volume of his predictions, and he will, I think, agree that our shepherd 'is not a whit behind the very chief of the prophets.' (2 Cor. xi. 5.) He will agree, that as in sublimity and magnificence he is almost equal to the greatest, so in splendor of diction, and elegance of expression, he is scarcely inferior to any. The same celestial Spirit, indeed, actuated Isaiah and Daniel in the court and Amos in the sheepfolds; constantly selecting such interpreters of the Divine will as were best adapted to the occasion, and sometimes 'from the mouths of babes and sucklings perfecting praise,'—constantly employing the natural eloquence of some, and occasionally making others eloquent." It should, however, be observed, that rustic employments were very general and honorable among the Hebrews;

and that comparisons drawn from rural scenes, and the pastoral life, are by no means peculiar to Amos ; the principal images, and those of the greatest beauty and elegance, both in the poetical and prophetic parts of Scripture, being derived from the same natural objects. "We cannot reasonably be surprised," as Bishop Lowth justly observes, "to find the Hebrew writers deducing most of their metaphors from those arts particularly, in which they were educated from their earliest years. We are not to wonder that those objects which were most familiar to their senses afforded the principal ornaments of their poetry ; especially since they furnished so various and so elegant an assortment of materials, that not only the beautiful, but the grand and magnificent, might be collected from them. If any person of more nicety than judgment should esteem some of these rustic images grovelling or vulgar, it may be of some use to him to be informed, that such an effect can only result from the ignorance of the critic, who, through the medium of his scanty information and peculiar prejudices, presumes to estimate matters of the most remote antiquity ; it cannot reasonably be attributed as an error of the sacred poets, who not only give those ideas all their natural force and dignity, but frequently, by the vivacity and boldness of the figure, exhibit them with additional vigor, ornament, and beauty. It would be a tedious task to instance particularly with what embellishments of diction, derived from one low and trivial object, as it may appear to some, the barn, or the thrashing floor, the sacred writers have contrived to add lustre to the most sublime, and a force to the most important subjects. Thus Jehovah thrashes out the heathen as corn, tramples them under his feet, and disperses them. He delivers the nations to Israel to be beaten in pieces by an indented flail, (Hab. iii. 12 ; Joel iii. 14 ; Jer. li. 33 ; Isa. xxi. 10,) or to be crushed by their brazen hoofs. He scatters his enemies like chaff upon the mountains, (Mic. iv. 13,) and disperses them with the whirlwind of his indignation, (Ps. lxxxiii. 14, 16 ; Isa. xvii. 13.)

Behold, I have made thee a thrashing wain ;
 A new corn-drag with pointed teeth :
 Thou shalt thrash the mountains and beat them small,
 And reduce the hills to chaff.
 Thou shalt winnow them, and the wind shall bear them away ;
 And the tempest shall scatter them abroad.—Isa. xli. 15, 16.

"But the instances are innumerable which might be quoted

of metaphors taken from the manners and customs of the Hebrews. One general remark, however, may be made upon this subject, namely, that from one simple, regular, and natural mode of life having prevailed among the Hebrews, it has arisen, that in their poetry these metaphors have less of obscurity, of meanness, or depression than could be expected, when we consider the antiquity of their writings, the distance of the scene, and the uncommon boldness and vivacity of their rhetoric. Indeed, to have made use of the boldest imagery with the most perfect perspicuity, and the most common and familiar with the greatest dignity, is a recommendation almost peculiar to the sacred poets. We shall not hesitate to produce an example of this kind, in which the meanness of the image is fully equalled by the plainness and inelegance of the expression; and yet, such is its consistency, such the propriety of its application, that we do not scruple to pronounce it sublime. The Almighty threatens the ultimate destruction of Jerusalem in these terms :

And I will wipe Jerusalem,
As a man wipeth a dish :
He wipeth it, and turneth it upside down.—2 Kings xxi. 13.

“ But many of these images must falsely appear mean and obscure to us, who differ so materially from the Hebrews in our manners and customs : but in such cases it is our duty neither too rashly to blame, nor too suddenly to despair. The mind should rather exert itself to discover, if possible, the connexion between the literal and figurative meanings, which, in abstruse subjects, frequently depending upon some delicate and nice relation, eludes our penetration. An obsolete custom, for instance, or some forgotten circumstance, opportunely adverted to, will sometimes restore its true perspicuity and credit to a very intricate passage.”

The style of JONAH is narrative and simple; and the beautiful prayer in the second chapter has justly been admired. We are here presented with a fine description of the power and tender mercies of God; and the impartiality of the prophet in detailing his own weakness and folly, (a conduct almost wholly restricted to the sacred writers,) is worthy of particular notice.

The beauty and elegance of MICAH's style have been much admired. Bishop Lowth characterizes it as compressed, short, nervous, and sharp. It is often elevated, animated,

and sublime, and generally truly poetical, though occasionally obscure, on account of his sudden transitions from one subject to another. There are, indeed, few beauties or elegances of composition of which examples may not be found in this prophet; and for strength of expression, and sublime and impressive diction, in several places, he is unrivalled. Paronomasias, which were reputed ornaments by all the prophets, are frequently employed by Micah, of which the following are instances:

Declare ye (הגידו *tageeddo*) it not at Gath, (גת) weep ye not at all. In the house of Aphrah (עפרה) roll thyself in the dust, (עפר, *áphar*). The inhabitant of Zaanan (צאנן) came not forth (יצאה, *yatzea*) in the mourning of Beth-ezel. O thou inhabitant of Lachish (לכיש), bind the chariot to the swift beast (רכש, *rechesh*). The houses of Achzib (אחזיב) shall be a lie (אחזב, *achzab*) to the kings of Israel. Yet will I bring an heir (הירש, *hyyoresh*) to thee, O inhabitant of Mareshah (מרשה).

ch. i. 10, 11, 13, 15.

The prophecy of NAHUM forms a regular and perfect poem. The exordium is grand and truly majestic; the preparations for the destruction of Nineveh, and the description of its downfall, are painted in the most vivid colors, and are admirably clear. The threatenings against which city, says Dr. Adam Clarke, are continued (in ch. iii.) in a strain of invective, astonishing for its richness, variety, and energy. One may hear and see the whip crack, the horses prancing, the wheels rumbling, the chariots bounding after the galloping steeds, the reflection from the drawn and highly polished swords, and the hurled spears, like flashes of lightning dazzling the eyes, the slain lying in heaps, and horses and chariots stumbling over them!

HABAKKUK, as a poet, holds a high rank among the Hebrew prophets. The beautiful connexion between the parts of his prophecy, its diction, imagery, spirit, and sublimity, are particularly striking, and cannot be too much admired. The prayer of Habakkuk, in particular, is allowed by the best judges to be a masterpiece of its kind; and it is adduced by Bp. Lowth as one of the most perfect specimens of the Hebrew ode. The prophet illustrates the subject of the deliverance of Israel from Egyptian slavery throughout "with equal magnificence, selecting from such an assemblage of miraculous in-

cidents the most noble and important, displaying them in the most splendid colors, and embellishing them with the sublimest imagery, figures, and diction; the dignity of which is so heightened and recommended by the superior elegance of the conclusion, that were it not for a few shades, which the hand of time has apparently cast over it in two or three passages, no composition of the kind would, I believe, appear more elegant, or more perfect than this poem."

The style of the prophet HAGGAI is represented by the learned Bp. Lowth as wholly prosaic; but Abp. Newcome has given a translation of his prophecy, under an idea that it admits of a metrical division. But however inferior he may be in point of style, and in the splendor of poetic diction, his book forms a most important link in the chain of prophecy. He clearly determines not only the advent of Messiah, but the time in which this glorious event should take place—during the existence of the second temple.

The Book of MALACHI, says Bp. Lowth, is written in a kind of middle style, which seems to indicate that the Hebrew poetry, from the time of the Babylonish captivity, was in a declining state, and having passed its prime and vigor, was then fast verging towards the debility of age. The writings of this prophet, however, are by no means devoid of force and elegance; and he reproves the wickedness of his countrymen with vehemence, and exhorts them to repentance and reformation with the utmost earnestness. It is no mean recommendation of Malachi, as well as a sanction of his prophetic mission, that his book, though short, is often referred to in the inspired writings of the New Testament; and that his claim to the character of a prophet is recognised by the Evangelists, and is admitted by our Lord himself. (Mat. xi. 10, xvii. 10-12; Mark i. 2, ix. 11, 12; Luke i. 16, 17, vii. 27; Rom. ix. 13.) He terminated the illustrious succession of the prophets, and sealed up the volume of prophecy, by proclaiming the sudden appearance of the Lord, whom they sought, in His temple, preceded by that messenger, who, like a harbinger, should prepare His way before Him; the fulfilment of which prediction, by the preaching of John the Baptist, and the advent of Jesus of Nazareth, the true Messiah, and the Lord of life and glory, during the existence of the second temple, fully attests the divinity of his mission, and the Divine inspiration of his prophecy.

MATTHEW being one of the twelve apostles, and from the

time of his call, a constant attendant on our Saviour, was perfectly well qualified to write the history of his life. He relates what he *saw* and *heard* with the most natural and unaffected simplicity, and in a plain and perspicuous style. That for which he is eminently distinguished, says Dr. Campbell, "is the distinctness and particularity with which he has related many of our Lord's discourses and moral instructions. Of these, his sermon on the mount, his charge to the apostles, his illustrations of the nature of his kingdom, and his prophecy on mount Olivet, are examples. He has also wonderfully united simplicity and energy in relating the replies of his Master to the cavils of his adversaries. Being early called to the apostleship, he was an eye and ear witness of most of the things which he relates. And, though I do not think it was the scope of any of these historians to adjust their narratives by the precise order of time wherein the events happened, there are some circumstances which incline me to think, that Matthew has approached at least as near that order as any of them." The consideration, that the Gospel of St. Matthew is a history of what he heard and saw, merely allowing him to be a man of integrity, would of itself fully prove that he would make no mistakes in his narrative; and when we add to this, the influence and superintendence of the Holy Spirit, under which he constantly acted, and which our Lord promised to his disciples, (John xiv. 26,) it must be allowed to possess the utmost degree of credibility and authority with which any writing could be invested. It is, as Mr. Wakefield well observes, a piece of history which, it must be acknowledged, is "the most *singular* in its *composition*, the most *wonderful* in its *contents*, and the most *important* in its *object*, that was ever exhibited to the notice of mankind. For simplicity of narrative, and an artless relation of facts, without any applause or censure, or digressive remarks, on the part of the historian, upon the characters introduced in it; without any intermixture of his own opinion, upon any subject whatsoever; and for a multiplicity of *internal* marks of *credibility*, this Gospel certainly has no parallel among human productions." "There is not," as Dr. A. Clarke justly remarks, "one truth or doctrine, in the whole oracles of God, which is not taught in this Evangelist. The outlines of the whole spiritual system are here correctly laid down; even Paul himself has *added* nothing; he has amplified and illustrated the truths contained in this Gospel; but,

even under the inspiration of the Holy Ghost, neither he, nor any of the other apostles, have brought to light one truth, the prototype of which has not been found in the words and acts of our blessed Lord as related by Matthew."

ST. JOHN is generally considered, with respect to language, as the least correct writer in the New Testament. His style indicates a great want of those advantages which result from a learned education; but this defect is amply compensated by the unexampled simplicity with which he expresses the sublimest truths. Though simplicity of manner, says Dr. Campbell, is common to all our Lord's historians, there are evidently differences in the simplicity of one compared with that of another. One thing very remarkable in John's style, is an attempt to impress important truths more strongly on the minds of his readers, by employing in the expression of them, both an affirmative proposition and a negative. It is manifestly not without design that he commonly passes over those passages of our Lord's history and teaching, which had been treated at large by the other Evangelists, or, if he touches them at all, he touches them but slightly, whilst he records many miracles which had been overlooked by the rest, and expatiates on the sublime doctrines of the pre-existence, the divinity, and the incarnation of the Word, the great ends of his mission, and the blessings of his purchase.

ST. PAUL, as Dr. Taylor justly observes, "was a great genius and a fine writer; and he seems to have exercised all his talents, as well as the most perfect Christian temper, in drawing up this epistle, (to the Romans.) The plan of it is very extensive; and it is surprising to see what a spacious field of knowledge he has comprised; and how many various designs, arguments, explications, instructions, and exhortations, he has executed in so small a compass." In pursuance of this grand object, "it is remarkable," says Dr. Doddridge, "with how much address he improves all the influence, which his zeal and fidelity in their service must naturally give him, to inculcate upon them the precepts of the gospel, and persuade them to act agreeably to their sacred character. This was the grand point he always kept in view, and to which every thing else was made subservient. Nothing appears, in any part of his writings, like a design to establish his own reputation, or to make use of his ascendancy over his Christian friends to answer any secular purposes of his own. On the contrary, in this and in his other epistles, he discovers a most

generous, disinterested regard for their welfare, expressly disclaiming any authority over their consciences, and appealing to them, that he had chosen to maintain himself by the labor of his own hands, rather than prove burdensome to the churches, or to give the least color or suspicion, that, under zeal for the gospel, and concern for their improvement, he was carrying on any private sinister view. The discovery of so excellent a temper must be allowed to carry with it a strong presumptive argument in favor of the doctrines he taught. . . . And, indeed, whoever reads St. Paul's epistles with attention, and enters into the spirit with which they were written, will discern such intrinsic characters of their genuineness, and the divine authority of the doctrines they contain, as will, perhaps, produce in him a stronger conviction, than all the external evidence with which they are attended."

"ST. PETER'S style," as Dr. Blackwall justly observes, "expresses the noble vehemence and fervor of his spirit, the full knowledge he had of Christianity, and the strong assurance he had of the truth and certainty of his doctrine; and he writes with the authority of the first man in the college of the apostles. He writes with that quickness and rapidity of style, with that noble neglect of some of the formal consequences and niceties of grammar, still preserving its true reason, and natural analogy, (which are always marks of a sublime genius,) that you can scarcely perceive the pauses of his discourse, and distinction of his periods. The great Joseph Scaliger calls St. Peter's first Epistle majestic; and I hope he was more judicious than to exclude the second, though he did not name it. A noble majesty and becoming freedom is what distinguishes St. Peter; a devout and judicious person cannot read him without solemn attention and awful concern. The conflagration of this world, and future judgment of angels and men, in the third chapter of the second Epistle, is described in such strong and terrible terms, such awful circumstances, that in the description we see the planetary heavens and this our earth wrapped up with devouring flames; hear the groans of an expiring world, and the crashes of nature tumbling into universal ruin. And what a solemn and moving epiphonema, or practical inference, is that! "Since therefore all these things must be dissolved, what manner of persons ought ye to be in holy conversation and godliness,"—in all parts of holy and Christian life,—in all instances of justice and charity? "The meanest soul,

and lowest imagination,' says an ingenious man, 'cannot think of that time, and the awful descriptions we meet with of it in this place, and several others of Holy Writ, without the greatest emotion and deepest impressions.'"

(2.) *By the use of certain expressions and foreign words in the Old Testament.* Thus not only the great simplicity of the style of the Pentateuch, but the use of antiquated expressions, prove its high antiquity; while the occurrence of pure Egyptian words, such as אָחוּ, *achoo*, a bulrush, reed, rendered Αχαι by the LXX. Gen. xli. 2, in Coptic, with the article, *piachi*, (see Woidii Lex. Copt. p. 10, 53,) and אַבְרֵךְ, *avrech*, Gen. xli. 43, rendered "Bow the knee," from the Coptic, *ape*, the head, and *rek*, to bow, (see Ign. Rossii, Etym. Ægypt. Rom. 1808,) proves that it was written by a man who, like Moses, was born and educated in Egypt; while the occurrence of Chaldee and Persian words (to say nothing of the proper names) in the books of Ezra, Nehemiah, and Esther, clearly fixes them to the epoch subsequent to the Babylonish captivity.

(3.) *By the mixture of Hebrew, Chaldee, Syriac, and Latin words and idioms with the Greek of the New Testament.* Such as

Μαμμωνας, *mammon* in Chaldee מַמְוֶן, and in Syriac ܡܡܡܘܢܐ, which denotes *money, riches, or wealth*; and is beautifully personified Matt. vi. 24.

Zuζavia, rendered *tares* in Syriac ܙܙܘܢܐ, *zizono*, Arabic, زوان, *zuwan*, and Spanish, *zizanion*, which doubtless denotes *darnel*, the *lolium temulentum* of naturalists, a noxious weed, which bears a strong resemblance to wheat. "It is well known," says Mr. Forskal, "to the people of Aleppo. It grows among corn. If the seeds remain mixed with the meal, they occasion dizziness in those who eat of the bread. The reapers do not separate the plant; but, after the thrashing, they reject the seeds by means of a van or sieve." Other travellers say, that, in some parts of Syria, it is drawn up by the hand in harvest.

A *legion*, λεγεων, from the Latin *legio*, from *lego*, to collect, or choose, was a particular division, or battalion, of the Roman army, which at different times contained different numbers. In the time of our Saviour, it probably consisted of 6,200 foot, and 300 horse (see Livy, l. xxix. c. 24. Veget. l. ii. c. 2); twelve of which would amount to 78,000 men.

Σπεκουλατωρ, rendered *excutioner*, in Latin *speculator*, from

speculator, to look about, spy, properly denotes a *sentinel*; and as these sentinels *kept guard* at the palaces of kings, and the residences of Roman governors, so they were employed in other offices besides guarding, and usually performed that of executioners. (See Josephus, Ant. l. xvii. c. 7. Bel. l. i. c. 33, § 7.)

Πραιτωριον, in Latin *prætorium*, which was properly the *tent* or *house* of the *prætor*, a military, and sometimes a civil officer. This was a magnificent edifice in the upper part of the city, which had been formerly Herod's palace, and from which there was an approach to the citadel of Antonia, which adjoined the temple. Josephus, Ant. l. xv. c. 9, § 3. Bel. l. i. c. 21, § 1; l. v. c. 4, § 3.

ἴδεν τον θανατον, to *see death*, which is a Hebraism for to *die*, exactly corresponding to יראתה מות, Ps. lxxxix. 49.

Ἰδων ειδον, literally, "Seeing I have seen;" a Hebraism for "I have surely seen."

Αραβων, Heb. ערבון, *arabon*, from ערב, *arav*, to be *surety*, a *pledge*, or *earnest*, of something promised.

CHAPTER II.

EVIDENCE OF THE ENTIRE AND UNCORRUPTED PRESERVATION OF THE SCRIPTURES.

NOTWITHSTANDING a few changes in letters, words, or syllables; such as when we read in 2 Sam. xv. 7, "And it came to pass after FORTY YEARS that Absalom said unto the king," &c. Now as David reigned in the whole only forty years, this reading is evidently corrupt, though supported by the commonly printed Vulgate, LXX. and Chaldee. But the Syriac, Arabic, Josephus, Theodoret, the Sixtine edition of the Vulgate, and several MSS. of the same version, read FOUR YEARS; and it is highly probable that ארבעים, *arba'im*, FORTY, is an error for ארבע, *arbâ*, FOUR, though not supported by any Hebrew MS. yet discovered. Two of those collated by Dr. Kennicott, however, have יום, *yom*, "day," instead of שנה, *shanah*, "year," i. e. forty DAYS, instead of forty YEARS; but this is not sufficient to outweigh the other authorities.

Again, it is stated in 1 Chron. xix. 18, that "David slew of the Syrians seven THOUSAND men which fought in chariots;"

while it is stated in the parallel passage, “*the men of seven hundred chariots;*” which difference probably arose from mistaking ז *noon final*, which stands for 700, for ז , *zayin*, with a dot above, which denotes 7000, or *vice versa*: the great similarity of these letters might easily cause the one to be mistaken for the other.

Notwithstanding these and other instances, the uncorrupted preservation of the Sacred Writings is proved by the following facts;

1. Relative to the *Old Testament* :—

By the long preservation of the originals, the multiplication of copies, and the extraordinary care taken by the Jews.—It appears from sufficient evidence, that copies of the Sacred Scriptures of the Old Testament were multiplied in abundance from the time of Ezra to the advent of our Saviour. When the Jewish church was established after the captivity, a rule was made to erect a synagogue in every place where there were ten persons of full age and free condition to attend its service; and when we consider that the Jews were dispersed in colonies at an early period not only in the East, but in Egypt, and in the numerous cities of Asia Minor, in each of which they had at least one synagogue, if not more, there must have been numberless Hebrew copies, long before the Greek version of the Septuagint was made. These were corrected by the standard copy, which was carefully kept at Jerusalem, till that city was taken by Titus; when it was carried in triumph to Rome, and laid up within the purple veil in the royal palace of Vespasian. We may judge how generally the Sacred Volume was dispersed throughout Judea from the vain attempt made by Antiochus Epiphanes to destroy all the copies of it. After the advent of our Lord, the Christians as well as the Jews had various copies of the Hebrew Scriptures; which, as well as the subsequent universal dispersion of the Jews, became a double security for the uncorrupted preservation of a volume which they all held equally sacred. Though, after the final destruction of Jerusalem, there was no established standard of the Hebrew Scriptures, yet the various minute and apparently trifling regulations made for the guidance of transcribers, contributed in a great degree to preserve their purity. For this purpose the *Masorah* מסורה, that is, *tradition*, was also composed, which is a collection of criticisms on the sacred text by a set of men hence called

Masorites, whose profession it was to write out copies of the Hebrew Scriptures, to criticise upon them, and to teach the true readings; and who continued from the time of Ezra and the men of the great synagogue, to that of Ben Asher and Ben Naphtali. They marked the number of the greater and smaller sections, chapters, verses, words, and letters, in each book, placing the amount at the end of each in numeral letters, or some symbolical word which comprised them; noted the verses in which something appeared to be omitted, the words which they believed to be changed, the superfluous letters, the repetitions of the same verses, the different readings of the redundant or defective words, the number of times the same word is found at the beginning, middle, and end of a verse, the different significations of the same word, the agreement or conjunction of one word with another, and what letters are pronounced, inverted, and hung perpendicularly, with the number of each; and also reckoned which is the middle letter of the Pentateuch, the middle verse of each book, and how many times each letter of the alphabet occurred in the whole Hebrew Scriptures. To some this has appeared trifling and superstitious, while others have seen it in a different point of view; and applauded that pious zeal and industry which they exerted in so many tedious and vexatious researches, in order to preserve the integrity and honor of the word of God, by putting a stop to the licentiousness, rashness, or carelessness of transcribers and critics.

From the substantiated agreement of all the versions and MSS.—Notwithstanding all the care which the ancient copyists could bestow, it might rationally be expected, that, without the intervention of a continual miracle, various errors must have crept into some of the numerous transcripts of the Sacred Scriptures. But the Rabbins asserted, and it was implicitly believed, that the copies of the Hebrew text were perfectly uniform and immaculate, and that in all the manuscripts of the Old Testament, not a single various reading of any importance could be produced. At length, the learned Morinus Capellus ventured to call in question this notion, from the various discrepancies observed between the Samaritan Pentateuch, the Septuagint version, and the Hebrew text. The result of this was, after an interval of many years, a careful examination of different manuscripts, and the discovery of some thousand various readings. The learned and laborious Dr. Kennicott, with the assistance of Mr. Bruns, and other

learned men, collated about 630 manuscripts ; and since the publication of Dr. Kennicott's work, M. De Rossi of Parma has published four volumes quarto, to which a supplementary volume has since been added, of various readings collected from 479 manuscripts, besides 288 printed editions. "The major part of this immense collection," says Professor Marsh, "consists in mere variations of orthography, in the fulness or defectiveness of certain words, in the addition or subtraction of a *mater lectionis*—of a *vau* or a *yod*. And if we further deduct the readings which are either manifest *errata*, or in other respects are of no value, the important deviations will be confined within a very narrow compass.

2. With regard to the New Testament, from the agreement of all the manuscripts examined.

There are some hundred ancient manuscripts of the Greek New Testament which are still extant, many of which have been examined and diligently collated by learned and laborious men. They are written either on vellum or paper, of various descriptions ; and either in *uncial* or capital letters, or in *cursive* or small characters. They are of course of various ages, and of different authority. Some are mutilated and very imperfect ; some have been interpolated and corrupted ; others consist of only particular books : and many contain only select parts, under the denomination of *Lectionaries* and *Evangelistaries*.

The total number of manuscripts of the New Testament, which are known to have been wholly or partially collated, amounts nearly to five hundred, which forms only a small part of the manuscripts found in public and private libraries. The result of these collations has shown, that certain manuscripts have an *affinity* with each other, which has been denominated *familia*, or family, by Bengel, *recensio*, or edition, by Griesbach, and *edition* by Michaëlis. Four different systems have respectively been proposed by Griesbach and Michaëlis, by Scholz, by Matthæi, and by Mr. Nolan ; into which we cannot here enter, nor is it necessary we should ; and would merely observe, that the system of Mr. Nolan has our decided preference.

The various collations of manuscripts, versions, and fathers, which have been instituted, prove the inviolability of the Christian Scriptures. They all coincide in exhibiting the same Gospels, Acts, and Epistles ; and they all contain the

same doctrines and precepts. All the omissions of the ancient manuscripts put together, would not countenance the omission of one essential doctrine of the Gospel relative to faith or morals; and all the additions countenanced by the whole mass of manuscripts already collated, do not introduce a single essential point beyond what may be found in the most imperfect editions. "Not frightened," says Dr. Bentley, "with the present 30,000 various readings, (said to be collected by Dr. Mill,) I, for my part, and as I believe many others, would not lament, if out of the old manuscripts yet untouched, 10,000 more were faithfully collected; some of which, without question, would render the text more beautiful, just, and exact, though of no consequence to the main of religion; nay, perhaps wholly synonymous in the view of common readers, and quite insensible in any modern version." In fact, the various readings found in manuscripts should no more weaken any man's faith in the Divine Word, than the multitude of typographical errors found in some printed editions.

CHAPTER III.

EVIDENCE OF THE AUTHENTICITY OF THE SACRED SCRIPTURES.

1. Because the sacred writers could not be deceived themselves, being either eye-witnesses of the facts recorded, or deriving their information from the best sources.

IN order that the reader may properly appreciate this species of evidence, I subjoin the following remarks (though not confined exclusively to it) on the Acts of the Apostles, which, independently of its universal reception in the Christian church as an inspired and authentic production, bears the most satisfactory internal evidence of its authenticity and truth. It is not a made up history: the language and manner of every speaker are different; and the same speaker is different in his manner according to the audience he addresses. St. Luke's long attendance upon St. Paul, and his having been an eye-witness of many of the facts which he has recorded, independently of his divine inspiration, render him a most respectable and credible historian; and his medical

knowledge, for he is allowed to have been a physician, enabled him both to form a proper judgment of the miraculous cures which were performed by St. Paul, and to give an authentic and circumstantial detail of them. The plainness and simplicity of the narrative are also strong circumstances in its favor. The writer evidently appears to have been very honest and impartial; and to have set down, very fairly, the objections which were made to Christianity, both by Jews and heathens, and the reflections which were cast upon it, and upon its first preachers. He has likewise, with a just and honest freedom, mentioned the weaknesses, faults, and prejudices, both of the apostles and their converts. There is also a great and remarkable harmony between the occasional hints dispersed throughout St. Paul's Epistles, and this history; so that the Acts is the best clew to guide us in studying the Epistles of that apostle. The other parts of the New Testament are likewise in perfect unison with this history, and tend greatly to confirm it; and the doctrines and principles are every where the same. The Gospels close with a reference to those things recorded in the Acts, particularly the promise of the Holy Spirit, which we know from this history, was poured out by Christ upon his disciples after his ascension; and the Epistles of the other apostles, as well as those of St. Paul, plainly suppose, that these facts had actually occurred which are related in the Acts of the Apostles. So that the history of the Acts is one of the most important parts of the Sacred History; for, without it, neither the Gospels nor Epistles could have been so clearly understood; but, by the aid of it, the whole scheme of the Christian Revelation is set before us in a clear and easy view. Lastly, even the incidental circumstances mentioned by St. Luke correspond so exactly, and without any previous view of such correspondence, with the accounts of the best ancient historians, both Jews and heathens, that no person who had forged such a history in later ages, could have had the same external confirmation; but he must have betrayed himself by alluding to some customs or opinions which have since sprung up, or by misrepresenting some circumstance, or using some phrase or expression not then in use. The plea of forgery, therefore, in later ages, cannot be allowed; and, if St. Luke had published his history at so early a period, when some of the apostles, and many other persons concerned in the transactions, were alive, and his account had not been true, he would

have exposed himself to an easy confutation, and certain infamy. Since, therefore, the Acts of the Apostles are in themselves consistent and uniform; the incidental relations agreeable to the best historians that have come down to us; and the main facts supported and confirmed by the other books of the New Testament, as well as by the unanimous testimony of the ancient Fathers, we may justly conclude, that if any history of former times deserves credit, the Acts of the Apostles ought to be received and credited; and, if the history of the Acts of the Apostles be true, Christianity cannot be false.

2. Because the sacred writers neither could nor would deceive others.

(1.) *They could not deceive others, for the facts and events were of such a nature as totally precluded imposition; such as the rivers being turned into blood, Exod. vii. 20-25; and as there is a singular propriety in this and the other plagues, I subjoin an account of each. As the Nile was held sacred by the Egyptians, (Plutarch, Is. et Osir. p. 353, et Sympos. l. viii. p. 729,) as well as the animals it contained, to which they annually sacrificed a girl, or as others say, both a boy and a girl, (Universal Hist. vol. i. p. 178, folio edition,) God might have designed this plague as a punishment for such idolatry and cruelty; and to show them the baseness of those elements which they revered, and the insufficiency of the gods in which they trusted. All the punishments brought upon them bore a strict analogy to their crimes. See Bryant on the Plagues of Egypt, pp. 14-27. "The water of Egypt," says the Abbé Mascrier, "is so delicious, that one would not wish the heat to be less, or to be delivered from the sensation of thirst. The Turks find it so exquisite, that they excite themselves to drink of it by eating salt." "A person," adds Mr. Harmer, (Observ. vol. iii. p. 564,) "who never before heard of the deliciousness of the Nile water, and of the large quantities which on that account are drunk of it, will, I am sure, find an energy in those words of Moses to Pharaoh—*The Egyptians shall loathe to drink of the water of the river, (Ex. vii. 18,) which he never did before.*"*

The plague of *frogs*, Exod. viii. 1-15. צפרדעים, *tzephardeim*, is evidently the same with the Arabic سفدع, *zafda*, Chaldaic, עורדעניא, *oordeánaya*, and Syriac ܐܘܪܕܝܐ, *oordeai*, all of which

denote *frogs*, as almost all interpreters, both ancient and modern, agree to render it; probably so called, as Bochart conceives, from **זיפה** *zifa*, a bank, and **רדע** *radâ*, mud, because of delighting in muddy and marshy places. From this circumstance, the frog has many of its epithets in the *Batrachomyomachia* of Homer. Whether the frog among the Egyptians was an object of reverence or abhorrence is uncertain. It might have been both at the same time, as many objects are known to have been among particular nations: for proof of which see the very learned Jacob Bryant, on the *Plagues of Egypt*, pp. 31–34. In some ancient writers we have examples of a similar plague. The Abderites, according to Orosius, and the inhabitants of Pæonia and Dardania, according to Athenæus, were obliged to abandon their country, on account of the vast number of frogs by which their land was infested. See Bochart, Hieroz. P. ii. l. v. c. 2.

The plague of *lice*, Exod. viii. 16, 17. **כנימ**, *kinnim*, is rendered by the LXX. **σκιφες**, **σκιπες**, or **σκηφες**, and by the Vulgate, *sciniphes*, gnats; and Mr. Harmer supposes he has found out the true meaning in the word *tarrentes*, a species of worm. Bochart, however, (Hieroz, vol. i. c. 18,) seems to have proved that *lice*, and not *gnats*, are meant; because, 1. they sprang from the *dust*, and not from the *waters*; 2. they were on both man and beast, which cannot be said of gnats; 3. their name is derived from **כוון**, *koon*, to make firm, fix, establish, which cannot agree with *gnats*, *flies*, &c., which are ever changing place, and almost constantly on the wing; 4. the term **כנה**, *kinnah*, is used by the Talmudists to express the *louse*. If this animal be intended, it must have been a very dreadful and afflicting plague to the Egyptians, and especially to the priests, who were obliged to shave the hair off every part of their bodies, and to wear a single linen tunic, to prevent vermin harboring about them. See Herodotus, l. ii. c. 37, and Bryant, pp. 44–48.

The plague of *flies*, Exod. viii. 20–24. The word **ערב**, *ârov*, is rendered **κυνομυια**, the *dog-fly*, by the LXX., (who are followed by the learned Bochart,) which must have been particularly hateful to the Egyptians, because they held *dogs* in the highest veneration, under which form they worshipped *Anubis*. It is supposed to be the same as is called in Abyssinia the *zimb*: which word, says Mr. Bruce, is Arabic, and signifies the *fly* in general. The Chaldee paraphrase is con-

tent with calling it simply *zebub*, which has the same general signification. The Ethiopic version calls it *tsaltsalya*, which is the true name of this particular fly in Geez. It is in size very little longer than a bee, of a thicker proportion, and its wings, which are broader, are placed separate like those of a fly. Its head is large; the upper jaw or lip is sharp, and has at the end of it a strong pointed hair, of about a quarter of an inch in length; the lower jaw has two of these hairs: and this pencil of hairs, joined together, makes a resistance to the finger, nearly equal to a strong bristle of a hog. Its legs are serrated on the inside, and the whole covered with brown hair or down. It has no sting, though it appears to be of the bee kind. As soon as this winged assassin appears, and its buzzing is heard, the cattle forsake their food, and run wildly about the plain, till they die, worn out with affright, fatigue, and pain. How intolerable a plague of flies can prove, is evident from the fact, that whole districts have been laid waste by them. Such was the fate of Myuns in Ionia, (Pausan. l. vii.) and of Alarnæ.—The inhabitants were forced to quit these cities, not being able to stand against the flies and gnats with which they were pestered. Trajan was obliged to raise the siege of a city in Arabia, before which he had sat down, being driven away by the swarms of these insects. (Dion. Cassius, l. lxxviii. Ælian de Animal. l. xi. c. 23.) Hence different people had deities whose office it was to defend them against flies. Among these may be reckoned Baalzebub, the fly-god of Ekron; *Hercules muscarum abactor*, Hercules, the expeller of flies; and hence Jupiter had the titles of *απομνιος*, *μνιολγρος*, *μνιοχορος*, because he was supposed to expel flies, and especially clear his temples of these insects. See Bryant, pp. 54–56.

The *murrain* of beasts, Exod. ix. 1–7. We may observe a particular scope and meaning in this calamity, if we consider it in regard to the Egyptians, which would not have existed in regard to any other people. They held in idolatrous reverence almost every animal; (Herod. l. ii. c. 64. Porphyry, p. 372;) but some they held in particular veneration; as the ox, cow, and ram. Among these Apis and Mnevis are well known; the former being a sacred bull worshipped at Memphis, as the latter was at Heliopolis. A cow or heifer had the like honors at Momemphis; and the same practice seems to have been adopted in most of the Egyptian nomes, (Strabo, lib. xvii. Herodotus, lib. ii. c. 38.) By the

infliction of this judgment, the Egyptian deities sunk before the God of the Hebrews. See Bryant, pp. 87-93.

The plague of *biles* and *blains*, Exod. ix. 8, &c., where we read, that "the LORD said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it towards the heaven in the sight of Pharaoh," &c. This was a significant command; not only referring to the fiery furnace, which was a type of the slavery of the Israelites, but to a cruel rite common among the Egyptians. They had several cities styled Typhonian, in which at particular seasons they sacrificed men; who were burnt alive, and the ashes of the victim were scattered upwards in the air, with the view, probably, that where any atom of dust was carried a blessing was entailed. The like, therefore, was done by Moses, though with a different intention, and more certain effect. See Bryant, pp. 93-106.

The plague of *hail*, Exod. ix. 21-26. This must have been a circumstance of all others the most incredible to an Egyptian; for in Egypt there fell no rain, the want of which was supplied by dews, and the overflowing of the Nile. See Tibullus, l. 1. Eleg. vii. v. 25; Mela, l. 1, c. 9; Plutarch, De facie in orbe lunæ, p. 939; Marcellinus, l. xxii. c. 16; and Claudian, De Nilo, v. 5. The Egyptians must, therefore, have perceived themselves particularly aimed at in these fearful events, especially as they were very superstitious. There seems likewise a propriety in their being punished by fire and water, as they were guilty of the grossest idolatry towards these elements. Scarcely any thing could have distressed the Egyptians more than the destruction of the flax, as the whole nation wore linen garments. The ruin of their barley was equally fatal, both to their trade, and to their private advantage. See Bryant, pp. 108-117.

The plague of *locusts*, Exod. x. 1-6. The word ארבה, *arbeh*, locust, is derived from רבה, *ravah*, to multiply, be numerous, &c., because they are more prolific than any other animal, and because of the immense swarms of them by which different countries, especially the East, are infested. The locust, in entomology, belongs to a genus of insects known among naturalists by the name of grylli; which includes three species, crickets, grasshoppers, and locusts. The common great brown locust is about three inches in length; has two antennæ about an inch long, and two pairs of wings. The head and horns are brown; the mouth and inside of the

larger legs bluish; the upper side of the body and upper wings brown, the former spotted with black, and the latter with dusky spots. The back is defended by a shield of a greenish hue; the under wings are of a light brown, tinged with green, and nearly transparent. It has a large open mouth; in the two jaws of which it has four teeth, which traverse each other like scissors, being calculated, from their mechanism, to gripe or cut. The general form and appearance of the insect is that of the grasshopper, so well known in this country. These fearful insects are described by both ancient and modern writers as being brought by one wind, and carried off by another, in such clouds, as to darken the sun; covering the earth, wherever they alight, many leagues round, and six or eight inches in depth; and devouring every thing with such rapidity, that fire itself eats not so fast; and winter instantly succeeds to the bright scenes of spring. "The quantity of these insects," says Volney, (Travels, vol. i. p. 188,) "is incredible to all who have not themselves witnessed their astonishing numbers; the whole earth is covered with them for the space of several leagues. The noise they make in browsing on the trees and herbage may be heard at a great distance, and resembles that of an army in secret. The Tartars themselves are a less destructive enemy than these little animals. One would imagine that fire had followed their progress. Wherever their myriads spread, the verdure of the country disappears; trees and plants stripped of their leaves, and reduced to their naked boughs and stems, cause the dreary image of winter to succeed in an instant to the rich scenery of spring. When these clouds of locusts take their flight, to surmount any obstacles, or to traverse more rapidly a desert soil, the heavens may literally be said to be obscured by them." Dr. Shaw (Travels, p. 187) observes, that in Barbary, in the month of June, the locusts are no sooner hatched, than they collect themselves into compact bodies, each a "furlong or more square; and marching directly afterwards, forwards directly towards the sea, they let nothing escape them, eating up every thing that is green or juicy, not only the lesser vegetables, but the vine likewise, the fig-tree, the pomegranate, the palm, and the apple-tree, even all the trees of the field." "In their progress," says the same author, "they kept their ranks like men of war;" climbing over every tree or wall that was in their way. Nay, they entered into our very houses and bed-chambers, like so many

thieves Every effort of the inhabitants to stop them was unavailing; the trenches they had dug were quickly filled up, and the fires they had kindled extinguished by infinite swarms succeeding each other. The Egyptians had gods whom they trusted to deliver them from these terrible invaders; but by this judgment they were taught that it was impossible to stand before Moses, the servant of Jehovah. See Bryant, pp. 118-140.

The plague of *palpable darkness*, Exod. x. 21-23. As the Egyptians not only worshipped the light and sun, but also paid the same veneration to night and darkness, nothing could be more apposite than this punishment of palpable and coercive darkness, such as their luminary Osiris could not dispel. See Bryant, pp. 141-160.

The death of the first-born, Exod. xii. 29, 30. The infliction of this judgment on the Egyptians was most equitable; because, after their nation had been preserved by one of the Israelitish family, they had, contrary to all right, and in defiance of original stipulation, enslaved the people to whom they had been so much indebted, had murdered their offspring, and made their bondage intolerable. See Bryant, p. 160. No people were more remarkable and frantic in their mournings than the Egyptians. When a relative died, every one left the house, and the women, with their hair loose, and their bosoms bare, ran wild about the street. The men also, with their apparel equally disordered, kept them company; all shrieking, howling, and beating themselves. See Diod. Sicul. l. i.; Herod. l. ii. c. 60, 85, 86; and Bryant, above cited. What a scene of horror and distress must now have presented itself, when there was not a family in Egypt—where there was not one dead!

The miraculous passage of the Red Sea, Exod. xiv. 21-31. The agency employed by the Lord, we are told in ver. 23, was “a strong east wind,” which blew “all that night, and made the sea dry land, and the waters were divided.” Dr. E. D. Clarke (Travels, vol. i. p. 324) states, that “a remarkable phenomenon occurs in the sea of Azof during violent east winds: the sea retires in so singular a manner, that the people of Tanganrog are able to effect a passage upon dry land to the opposite coast, a distance of twenty versts, equal to fourteen miles: but when the wind changes, and this it sometimes does very suddenly, the waters return with such rapidity to their wonted bed, that many lives are lost. The

depth here is five fathoms." In ver. 22, it is expressly stated, that it formed a wall unto the Israelites on the right hand and left; which demonstrates, that this event was wholly miraculous; and cannot be ascribed, as some have supposed, to an extraordinary ebb, which happened just then to be produced by a strong east wind: for this would not have caused the waters, contrary to every law of fluids, to stand as a wall on the right hand and the left.

The pillar of cloud and fire which conducted the Israelites. As the request of Moses to Hobab, Num. x. 29, has been thought inconsistent with this fact, I subjoin the following observations: As the Israelites were under the immediate direction of God himself, and were guided by the pillar of cloud and fire, it might be supposed that they had no need of Hobab. But it should be remembered, that the cloud directed only their *general* journeys, not their *particular* excursions. Parties took several journeys while the grand army lay still, (ch. xiii., xx., xxxi., xxxii. ;) and, therefore, they needed such a person as Hobab, well acquainted with the desert, to direct these excursions; to point out the watering places, and where they might meet with fuel, &c., &c. See some valuable observations on this subject in Harmer, ch. v. Observ. 34, and Dr. A. Clarke.

The miraculous supply of quails, Exod. xvi. 12, 13. שָׁלַו, *selav*, in Chaldee סַלְוִי *selaviv*, Syriac, *ܫܠܘܘܐ*, and Arabic, *سلوي*, *selwa*, is without doubt the *quail*: so the LXX. render *ορνυγομητρα*, a large kind of quail, Josephus, (Ant. l. iii. c. 1, § 12,) *ορνυξ*, Ethiopic, *ፋፋፋፋፋ*, *ferferat*, and Vulgate, *co-turnices*, quails, with which agree Philo (Vita Mosis, l. 1) and the Rabbins. The quail is a bird of the gallinaceous kind, somewhat less than a pigeon, but larger than a sparrow. Hasselquist describes the quail of the larger kind as very much resembling the red partridge, but not larger than the turtle dove; found in Judea as well as in the deserts of Arabia Petræa and Egypt; and affording a most agreeable and delicate dish. (Travels, pp. 203, 209, 442.) But Ludolf (Com. ad. Hist. Æthiop. p. 168) endeavors to prove that a species of *locust* is intended; and Sheuchzer and Bp. Patrick, from the difficulties which seem to encumber the text, follow his opinion. The opinion of Ludolf, however, is ably confuted by Paxton, (Illustrations of Scripture, vol. ii.

pp. 84-101,) and the objections of Bp. Patrick fairly and fully met by Mr. Harmer, (Observations, vol. iv. pp. 359-366.) To this I subjoin an authority which Ludolf himself, who thought it was the *locust*, was desirous of consulting. Ludolf, when Mr. Maundrell visited him at Francfort, recommended this to him as a subject of inquiry when he should come to Naplosa, (the ancient Sichem,) where the Samaritans live. Mr. Maundrell (Travels, March 24) accordingly asked their chief priest what sort of animal he took the *selav* to be. He answered, they were a sort of fowls; and by the description, Mr. Maundrell perceived he meant the same kind with our *quails*. He was then asked what he thought of locusts, and whether the history might not be better accounted for, supposing them to be the winged creatures that fell so thick about the camp of Israel. But by his answer, it appeared he had never heard of such an hypothesis. In Psa. lxxviii. 10, we read, "Thy congregation (or rather, 'Thy living creatures,' חַיִּיתֶיךָ, *chayathecha*, τὰ ζῶα, LXX., *animalia*, Vulgate) hath dwelt therein," which is probably a reference to the immense number of *quails* which were miraculously brought to the camp of the Israelites, and, in a manner, *dwelt around it*.

The miraculous gift of manna, Exod. xvi. 14-36. *Manna* is the common name for the thick, clammy, and sweet juice, which in southern countries oozes from certain trees and shrubs, partly by the rays of the sun, partly by the puncture of some kinds of insects, and partly by artificial means. The manna common in our druggists' shops comes from Calabria and Sicily, where it oozes out of a kind of ash tree, from the end of June to the end of July. But the European manna is not so good as the Oriental, which is gathered particularly in Syria, Arabia, and Persia, partly from the Oriental oak, and partly from a shrub which is called in Persia *teranjabin*. Rauwolf (Travels, vol. i. p. 94) and Gmelin (Travels, vol. iii. p. 282) say that the manna is as white as snow, and consists of grains like coriander seed as above described. But though this manna very much resembles that described by Moses, in its form, appearance, &c., yet we find a peculiar circumstance by which it is distinguished from the common. It is expressly said, (v. 14,) that the manna lay round the camp like *hoar frost*, which does not agree with the manna which exudes from trees and plants. Hence Oedman supposes that it falls with the dew; being formed in the air from the quantity of sweet juices expelled from different kinds

of shrubs, &c., by the great heats of Arabia. But what the substance called *manna* was, is utterly unknown. From the circumstances in the text, it is evident that it was not a *natural* production, but was miraculously sent by Jehovah. These the learned Abarbinel, a most judicious Jewish interpreter, has thus enumerated: The natural manna was never found in the desert where this fell: where the common manna does fall, it is only in the spring time, in March and April, whereas this fell throughout all the months in the year; the ordinary manna does not melt in the sun, as this did; (v. 21;) it does not stink and breed worms as this did, when kept till the morning; (v. 20;) it cannot be ground, or beaten in a mortar, so as to make cakes, as this was; the common manna is medicinal and purgative, and cannot be used for food and nutriment, as this was; this fell in a double proportion on the sixth day, and not on the Sabbath, as it certainly would have done had it fallen *naturally*; it followed them in all their journeys, wherever they pitched their tents; and it ceased at the very time of the year when the other falls, namely, in March, when the Israelites were come to Gilgal. Whatever this substance was, it does not appear to have been common to the wilderness. From Deut. viii. 3, 16, it is evident that the Israelites never saw it before; and from a pot of it being preserved, it is probable that nothing of the kind ever appeared again.

The miraculous supply of water from the rock at Horeb, Exod. xvii. 6, 7. This rock, which is a vast block of red granite 15 feet long, 10 broad, and 12 high, lies in the wilderness of Rephidim to the west of mount Horeb, a part of Sinai. There are sufficient traces of this wonderful miracle remaining at this day. This rock has been visited, drawn, and described by Dr. Shaw, (Travels, p. 314, 4to,) Dr. Pococke, (vol. i. p. 143, *et seq.*) Norden, (p. 114, 8vo,) and others; and holes and channels appear in the stone, which could only have been formed by the bursting out and running of water. No *art* of man could have done it, if any motive could be supposed for the undertaking in such a place as this.

The destruction of Korah, Dathan, and Abiram, &c., Num. xvi. 26-49. This was altogether so miraculous, that Moses speaks of it in the following remarkable terms: וְאִם בְּרִיאָה יִבְרָא יְהוָה *wëim beriah yivra Yehovah*, "And if Jehovah should create a creation," i. e. do such a thing as was never done

before, (Is. xlv. 7, 12,) "and the earth open her mouth and swallow them up," &c. Yet it is not unlikely, that the people afterwards persuaded themselves that Moses and Aaron had used some *cunning* in this business; and that the *earthquake* and *fire* were artificial; for, had they discerned the hand of God in the punishment, they would scarcely have dared the anger of the Lord in the face of his justice. And while they thus absurdly imputed this judgment to Moses and Aaron, they impiously called the persons, thus perishing in their rebellion, "the people of the Lord!" God therefore punished them by a *secret blast*, so as to put the matter beyond dispute—his hand, and his hand alone, were seen, not only in the plague, but in the *manner* in which the mortality was arrested. It was necessary that it should be done in *this way*, that the whole congregation might see that these men who had perished were not "the people of the Lord," and that God, not *Moses* and *Aaron*, had destroyed them. What the plague was we know not; but it seems from verse 48, to have begun at one part of the camp, and then proceeded regularly onward.

The resurrection of our Lord. After his death, every thing was done which human policy and prudence could, to prevent a resurrection, which these very precautions had the most direct tendency to authenticate and establish. Mat. xxvii. 66. So also the disbelief of the apostles is the means of furnishing us with a full and satisfactory demonstration of the resurrection of our Lord. Throughout the divine dispensations, every doctrine and every important truth is gradually revealed; and here we have a conspicuous instance of this progressive system. An angel first declares the glorious event. The empty sepulchre confirms the women's report. Christ's appearance to Mary Magdalene showed that he was alive; that to the disciples at Emmaus proved that it was at least the spirit of Christ; that to the eleven showed the reality of his body; and the conviction given to St. Thomas, proved it the self-same body that had been crucified. Incredulity itself is satisfied; and the convinced apostle exclaims, in the joy of his heart, "My Lord and my God!"

The darkness at the crucifixion. That this general darkness was wholly preternatural, is evident from this, that it happened at the *passover*, which was celebrated only at the *full moon*, a time in which it is impossible for the sun to be

eclipsed, natural eclipses happening only at the time of the new moon. See also p. 144, *infra*.

(2.) *The sacred writers would not attempt to impose on others: which is shown by their strict impartiality.*

Thus Moses relates, that "Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses." Exod. vi. 20. דודתו *dodatho*, has been supposed to mean his *cousin*, and not *aunt*; on the authority of the LXX. and Vulgate, who render it, θυγατερα τῆ ἀδελφου του πατρος αυτου, *patruelem suam*, "his paternal cousin:" but this construction was probably put on the original word to save the credit of Moses and Aaron, because the marriage of an aunt is afterwards forbidden, Lev. xviii. 12, 14; for the meaning of the word is fixed by another passage, where it is said, "the name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi, in Egypt." Nu. xxvi. 59. Moses, then, is more impartial than his commentators.

Thus also he represents himself as addressing God in the following terms: "The people, among whom *I am*, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?" Num. x. 21, 22. There is certainly a considerable measure of *weakness* and *unbelief* manifested in these complaints and questions of Moses; though his conduct appears at the same time so very *simple*, *honest*, and *affectionate*, that we cannot but admire it, while we wonder that he had not stronger confidence in that God, whose stupendous miracles he had so often witnessed in Egypt.

He also states most impartially the cause why he and Aaron were excluded from Canaan: "Because ye believed me not, to sanctify me in the eyes of the children of Israel." Num. xx. 12. Though the people were *rebels*, and Moses called them so at other times without offence, yet he evidently spoke at this time with an *angry* spirit. He also assumed the honor to himself and Aaron, instead of ascribing it to God: "Must we fetch you water out of this rock?" He also seems not firmly to have believed that water would be given, and did not think it sufficient simply to *speak* to the rock, as he was commanded, and he therefore hastily *smote* it *twice*. Thus it appears, that they neither properly *believed* in God, nor did him *honor* in the sight of the people,

The sacred historian relates, that David said in reply to the inquiry of Achish, "Whither have ye made a road to-day?"—"Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites." 1 Sam. xxvii. 10. David here meant the Geshurites and Gezrites, and Amalekites, which people occupied that part of the country which lies to the south of Judah. But Achish, as was intended, understood him in a different sense, and believed that he had attacked his own countrymen. David's answer, therefore, though not an absolute falsehood, was certainly an equivocation intended to deceive, and therefore incompatible with that sense of truth and honor which became him as a prince, and a professor of true religion. Of the same description is the instance of another prevarication recorded in 1 Sam. xxix. 8; of his feigning madness, ch. xxi. 14; and his adultery with Bathsheba, 2 Sam. xi, xii.; upon which see the notes in the Comprehensive Bible. From these and similar passages, we may observe the strict impartiality of the Sacred Scriptures. They present us with the most faithful delineation of human nature; they exhibit the frailties of kings, priests, and prophets, with equal truth; and examples of vice and frailty, as well as of piety and virtue, are held up, that we may guard against the errors to which the best men are exposed. See also observations on the Acts, p. 70.

From the sacred writers, especially those of the New Testament, having nothing to gain by the imposture, but on the contrary bringing upon themselves the most dreadful evils and most cruel deaths. Our Lord foretold to his disciples, "Then shall they deliver you up to be afflicted, and they shall kill you: and ye shall be hated of all nations for my name's sake." (Mat. xxiv. 9.) We have ample evidence of the fulfilment of this prediction in the Acts of the Apostles (Acts iv. 2, 3, v. 40, 41, vii. 59, xii. 1, &c., xxi. 31, 32, xxii. 19-21, xxviii. 22; Rev. ii. 10, &c.); but we have a more melancholy proof of it in the persecutions under Nero, in which fell, besides numberless others, those two great champions of our faith, St. Peter and St. Paul, (Euseb. Hist. Eccles. lib. ii. c. 25.) It was, as Tertullian says (Apol. c. 2. p. 4.), *nominis prælium*, a war against the very name. The detestable Nero having set fire to Rome, on the 10th of July, A. D. 64, endeavored to remove the odium of that nefarious action, which was generally and justly imputed to him, by charging it upon the Christians, who had become the objects of popular hatred on ac-

count of their religion ; and in order to give a more plausible color to this calumny, he caused them to be sought out, as if they had been the incendiaries, and put great numbers to death in the most barbarous and cruel manner. "Some," says Tacitus (Annal. lib. xv. c. 44), "were covered over with the skins of wild beasts, that they might be torn to pieces by dogs ; some were crucified ; while others, having been daubed over with combustible materials, were set up as lights in the night time, and thus burnt to death. For these spectacles, Nero gave his own gardens, and, at the same time, exhibited there the diversions of the circus ; sometimes standing in the crowd as a spectator, in the habit of a charioteer, and at other times driving a chariot himself." (See also Suetonius, in Vit. Nero. c. 16.) To these dreadful scenes Juvenal alludes in the following lines :—

Pone Tigellinum, tæda lucebis in illâ
 Quâ stantes ardent, qui fixo gutture fumant,
 Et latum mediâ sulcum deducit arenâ.—Sat. lib. i. 155–157.

"Describe a great villain, such as Tigellinus (a corrupt minister under Nero), and you shall suffer the same punishment with those who stand burning in their own flame and smoke, their head being held up by a stake fixed to a chain, till they make a long stream (of blood and sulphur) on the ground." So also Martial, in an epigram concerning the famous *C. Mucius Scævola*, who lost the use of his right hand by burning it in the presence of Porsenna, king of Etruria, whom he had attempted to assassinate :—

In matutinâ nuper spectatus arenâ
 Mucius, imposuit qui sua membra focus,
 Si patiens fortisque tibi durusque videtur,
 Abderitanæ pectora plebis habes.
 Nam, cum dicatur, tunicâ presente molestâ,
 Ure manum ; plus est dicere, Non facio.—Epigram. lib. x. Ep. 25.

"You have, perhaps, lately seen acted on the theatre Mucius, who thrust his hand into the fire : if you think such a person patient, valiant, and stout, you are a senseless dotard. For it is a much greater thing, when threatened with the *troublesome coat*, to say, I do not sacrifice, than to obey the command, Burn the hand." This troublesome coat, or shirt, was made like a sack, of paper or coarse linen cloth, either besmeared with pitch, wax, or sulphur, and similar combustible materials, or dipped in them ; which was then put on the Christians, who, in order to be kept upright, the better to resemble a

flaming torch, had their chins severally fastened to stakes fixed in the ground. At the same period, many of the most illustrious senators of Rome were executed for the conspiracy of Lucan, Seneca, and Piso; many of whom met death with courage and serenity, though unblest with any certain hope of futurity. With the Christian alone was united purity of manners amidst public licentiousness, and purity of heart amidst universal relaxation of principle; and with him only was found love and good-will to all mankind, and a patience, and cheerfulness, and triumph in the hour of death, as infinitely superior to the stoical calmness of a Pagan, as the Christian martyr himself to the hero and the soldier. After such scenes as these was the 2d Epistle to Timothy written, probably the last which St. Paul ever wrote; and, standing on the verge of eternity, full of God, and strongly anticipating an eternal weight of glory, the venerable apostle expressed the sublimest language of hope and exultation: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing." (ch. iv. 6-8.) Surely every rational being will be ready to exclaim, "Let me die the death of the righteous, and let my latter end be like his!" This, then, being written to St. Paul's most intimate friend, under the miseries of a jail, and with the near prospect of an ignominious death, which he suffered under the cruel and relentless Nero, it is peculiarly valuable to the Christian church, as exhibiting the best possible evidence of the truth and reality of our holy religion, and affording a striking contrast between the persecuted, but confident and happy Christian, and the ferocious, abandoned, and profligate Roman.

3. From the multitude of minutely particular circumstances of time, place, person, &c., mentioned in the Books of the Old and New Testaments.

The Book of GENESIS comprises the history of about 2369 years at the least computation, containing an account of the Creation, and the institution of the Sabbath (ch. i., ii.); the original innocence and fall of man (ch. iii.); the history of Adam and his descendants, with the rise of religion, and the invention of arts (ch. iv.); the genealogy, age, and death of the patriarchs until Noah (ch. v.); the general defection and

corruption of mankind, and the preservation of Noah amidst the general Deluge (ch. vi., vii.) ; the renovation of the world (ch. viii.) ; the history of Noah and his family, and God's covenant with him, (ch. ix.) ; the re-peopling and division of the earth (ch. x.) ; the building of Babel, the confusion of tongues, and the dispersion of mankind (ch. xi.) ; the life of Abraham, Isaac, Jacob, and Joseph (ch. xii.-l.)

The Book of EXODUS embraces the history of about 145 years : containing an account of the cruel persecution of the Israelites under Pharaoh, with their wonderful increase (ch. i.) ; the birth, exposure, preservation, education, and exile of Moses (ch. ii.) ; his call and divine mission to Pharaoh, for the deliverance of his brethren (ch. iii., iv.) ; the miracles performed by him and his brother Aaron, the hardening of Pharaoh's heart, and the infliction of the ten plagues on the Egyptians (ch. v.-xi.) ; the institution of the Passover, and the departure of the Israelites from Egypt (ch. xii.-xiv.) ; their miraculous passage through the Red Sea, the destruction of the Egyptian army, and their thanksgiving for their deliverance (ch. xiv., xv. ver. 1-22) ; their subsequent journeyings in the wilderness, their wonderful sustenance and guidance, and their idolatry and frequent murmurings against God (ch. xv. ver. 23-xviii.) ; the promulgation of the law from Mount Sinai, and the erection of the tabernacle (ch. xix.-xl.)

The Book of LEVITICUS comprises, at the utmost, only the transactions of a month, and treats of meat, burnt, and peace-offerings (ch. i.-iii.) ; of offerings for sins of ignorance (ch. iv., v.) ; of trespass-offerings for things knowingly committed (ch. vi., vii.) ; of the consecration of Aaron and his sons, and of the priests (ch. viii., ix.) ; of the sin of Nadab and Abihu (ch. x.) ; of clean and unclean animals (ch. xi.) ; of the purification of women (ch. xii.) ; of laws concerning the leprosy (ch. xiii., xiv.) ; of certain uncleannesses (ch. xv.) ; of the great day of atonement (ch. xvi.) ; of the place of offering sacrifices, and of things prohibited (ch. xvii.) ; of marriage (ch. xviii.) ; of various laws mentioned in Exodus (ch. xix.) ; of the sin of consulting wizards, &c. (ch. xx.) ; of the mourning, &c. of the priests (ch. xxi.) ; of their infirmities, &c. (ch. xxii.) ; of the Sabbath, and the great annual festivals (ch. xxiii.) ; of the oil for the lamp, the show bread, &c. (ch. xxiv.) ; of the sabbatical year, year of jubilee, &c. (ch. xxv.) ; of idolatry, vows, &c. (ch. xxvi., xxvii.)

The Book of NUMBERS comprehends the history of be-

tween thirty-eight and thirty-nine years; containing an account of the enumeration of the people (ch. i.); their formation into a regular camp (ch. ii.); the census of the Levites, and their separation for the service of the tabernacle (ch. iii., iv.); the purification of the camp, &c. (ch. v.); the law of the Nazarites and form of blessing the people (ch. vi.); the offerings of the princes (ch. vii.); the consecration of the Levites (ch. viii.); the celebration of the passover (ch. ix.); regulations for fixing and removing the camp (ch. x.); the journey of the Israelites through the wilderness to the land of Moab (ch. xi.–xxi.); the transactions in the plains of Moab (ch. xxii.–xxxvi.)

The Book of DEUTERONOMY embraces the history of a period of *five weeks*, or one *lunar* month, from the first day of the eleventh month of the fortieth year of the Exodus, to the seventh day of the twelfth month. As the Israelites were about to enter the promised land, and many of them had not witnessed the various transactions in the wilderness, Moses recapitulates the principal occurrences of the forty years, now almost elapsed, and shows the necessity of fearing, loving, and obeying God (ch. i.–iv.); repeats the *moral*, *ceremonial*, and *judicial* law, and confirms the whole in the most solemn manner (ch. v.–xxx.); appoints Joshua as his successor, and delivers a copy of the law to the priests (ch. xxxi.); prophecies of things which should come to pass in the latter days (ch. xxxii.); blesses each of the tribes prophetically (ch. xxxiii.); and then, having viewed the whole extent of the land from the top of Nebo, yields up the ghost, and is buried by God (ch. xxxiv.)

The Book of JOSHUA comprises the history of about seventeen years, or, according to some chronologers, of twenty-seven or thirty years; containing an account of the commission of Joshua as the general of the Israelites (ch. i.); the history of Rahab and the two spies (ch. ii.); the miraculous passage of the Jordan (ch. iii., iv., v.); the conquest of Canaan under Joshua (ch. vi.–xiii.); the division of the conquered country among the different tribes (ch. xiv.–xxi.); the return of the two tribes and a half beyond Jordan (ch. xxii.); the assembling of the people and first address of Joshua (ch. xxiii.); his last address and counsels; death and burial of him and Eleazar, &c. (ch. xxiv.)

The Book of JUDGES comprises the history of about three hundred years; containing an account of the interregnum

after the death of Joshua (ch. i.-iii. 4); the introduction of idolatry among them by the idol of Micah (ch. xvii., xviii.); the history of the Levite of Ephraim; the murder of his concubine by the Benjamites; and the war of the other tribes with them in consequence (ch. xix.-xxi.); the servitude of the eastern Israelites under Cushan Rishathaim, king of Mesopotamia, and their deliverance by Othniel (ch. iii. 5-11); their servitude under Eglon, king of Moab, and their deliverance by Ehud (ch. iii. 12-30); the deliverance of the western Israelites by Shamgar (ch. iii. 31); the servitude of the northern Israelites under Jabin, king of Canaan, and their deliverance by Deborah and Barak, with their triumphant song (ch. iv., v.); the enslaving of the eastern and northern Israelites by Midian, and their deliverance by Gideon (ch. vi.-viii.); the usurpation and death of Abimelech (ch. ix.); the administration of Tola and Jair (ch. x. 1-6); the oppression of the Israelites by the Ammonites, and their deliverance by Jephthah (ch. x. 7-xii. 7); the administration of Ibzan, Elon, and Abdon (ch. xii. 8-14); the birth of Samson; the oppression of the Israelites by the Philistines, and their deliverance by Samson, and his death (ch. xiii.-xvi.)

The Book of RUTH contains an account of the sojourning and death of Elimelech and his two sons in the land of Moab; the return of his wife Naomi to Bethlehem with her daughter-in-law Ruth (ch. i.); the gleaning of Ruth in the fields of Boaz, by whom she is kindly treated (ch. ii.); the conduct of Ruth, in consequence of the advice of Naomi, by which means she obtains a promise of marriage from Boaz, if a nearer kinsman should decline it (ch. iii.); the marriage of Boaz and Ruth, the kinsman having refused it; the birth of Obed: with the genealogy unto David (ch. iv.)

The FIRST Book of SAMUEL contains an account of the birth of Samuel (ch. i.); with the thanksgiving song of Hannah (ch. ii. 1-10); the mal-administration of Eli's sons (ch. ii. 11-36); the call of Samuel, and the denunciation against Eli's house (ch. iii.); the capture of the ark by the Philistines, and the completion of God's judgment against the house of Eli (ch. iv.); the chastisement inflicted on the Philistines for retaining the ark (ch. v.); its return, and the punishment of those who profaned its sanctity (ch. vi.); the repentance of the people at Mizpeh, and the subduing of the Philistines (ch. vii.); the election of Saul for a king, in consequence of the ill-advised desire of the Israelites (ch. viii.-

xii.); the wars of Saul with the Philistines (ch. xiii., xiv.); his sins and rejection (ch. xv.); the anointing of David (ch. xvi.); his victory over Goliath (ch. xvii.); his unjust persecutions by Saul (ch. xviii.–xxvii.); the death of Samuel, whom Saul consults by means of the witch of Endor (ch. xxviii.); the defeat, death, and burial of Saul and his sons, &c. (ch. xxix.–xxxi.)

The SECOND Book of SAMUEL comprises a period of nearly forty years, from A. M. 2949 to 2989; containing an account of David's receiving intelligence of the death of Saul and Jonathan, with his lamentation over them (ch. i.); his triumph over the house of Saul, and confirmation in the kingdom (ch. ii.–iv.); his victories over the Jebusites and Philistines (ch. v.); the bringing up of the ark to Jerusalem (ch. vi.); the rejection of David's purpose for building a temple, with his prayer on the occasion (ch. vii.); his victories over the Philistines, Ammonites, Syrians, &c. (ch. viii.–x.); his sin in the matter of Uriah; the divine judgment pronounced against him; his repentance and pardon; with the birth of Solomon (ch. xi., xii.); his domestic troubles in consequence; the sin and fratricide of Amnon (ch. xiii.); the rebellion and death of Absalom, and David's mourning on the occasion (ch. xiv.–xviii.); the return of David, with the quelling of Sheba's insurrection (ch. xix., xx.); his punishment of the sons of Saul, and last war with the Philistines (ch. xxi.); his psalm of thanksgiving, his last words, and his mighty men (ch. xxii., xxiii.); his offence in numbering the people; its punishment; with his penitence and sacrifice (ch. xxiv.)

The FIRST Book of KINGS comprises a period of 126 years, from A. M. 2989 to 3115; containing an account of the latter days of David, and inauguration of Solomon (ch. i.); David's charge to Solomon, and death (ch. ii. 1–11); Solomon's reign to the building of the temple (ch. ii. 12–iv.); his dominion, and preparations for the temple (ch. v.); the building of the temple, and Solomon's house (ch. vi., vii.); the dedication of the temple (ch. viii.); God's covenant with Solomon (ch. ix. 1–9); the transactions during the remainder of his reign, and his death (ch. ix. 10–xi.); the accession of Rehoboam, and division of the two kingdoms (ch. xii. 1–19); the reigns of Rehoboam over Judah, and Jeroboam over Israel (ch. xii. 20–xiv.); the reigns of Abijah and Asa, kings of Judah, and of Nadab, Baasha, Elah, Zimri, and Ahab, kings of Israel,

(ch. xv.–xxii. 40); the reign of Jehoshaphat (ch. xxii. 41 *ad fin.*)

The SECOND Book of KINGS contains an account of the reigns of Jehoshaphat and of his associate Jehoram, kings of Judah, and of Ahaziah and Joram, kings of Israel; the translation of Elijah, and the designation of Elisha as his successor, and the miracles wrought by him (ch. i.–viii. 2); the reign of Jehoram alone, and of Ahaziah, kings of Judah, and of Jehoram, king of Israel (ch. viii. 3–29); the appointment of Jehu as king of Israel, who slays Jehoram, and reigns in his stead; the death of Ahaziah, king of Judah, and the usurpation of Athaliah (ch. ix.–xi. 3); the reign of Jehoash, king of Judah, and the reigns of Jehoahaz and Jehoash, kings of Israel; the death of Elisha, and the miracle performed at his grave (ch. xi. 4–xiii.); the reigns of Amaziah, Azariah, or Uzziah, and Jotham, kings of Judah, and of Jehoash, or Joash, Jeroboam II., Zechariah, Shallum, Menahem, Pekahiah, and Pekah, kings of Israel (ch. xiv., xv.); the reign of Ahaz, king of Judah; the termination of the interregnum in the kingdom of Israel by Hoshea, the last sovereign, in the ninth year of whose reign, the ten tribes are carried captive to Assyria (ch. xvi., xvii.); the reign of Hezekiah; his war with the Assyrians; his recovery from a mortal disease; and his death (ch. xviii.–20); the reigns of Amon and Manasseh (ch. xxi.); the reign of Josiah (ch. xxii., xxiii. 30); the reigns of Jehoahaz, Jehoiakim, and Zedekiah, the last king of Judah; the taking of Jerusalem, burning of the temple, and captivity of the Jews to Babylon (ch. xxiii. 31–xxv.)

The FIRST Book of CHRONICLES comprises a period of 2989 years, and contains an account of the genealogies of the patriarchs from Adam to Jacob (ch. i.); the sons of Jacob, with the genealogy of Judah to David (ch. ii.); the posterity of David to Zerubbabel (ch. iii.); a second genealogy of Judah, and the genealogy of Simeon (ch. iv.); the genealogies, exploits, and captivity of Reuben, Gad, and the half tribe of Manasseh (ch. v.); the genealogy of Levi and Aaron, with the offices and cities of the priests and Levites (ch. vi.); the genealogies of Issachar, Benjamin, Naphtali, Manasseh, Ephraim, and Asher (ch. vii.); the genealogy of Benjamin to Saul, with the children and descendants of Saul (ch. viii.); the first inhabitants of Jerusalem, after the captivity (ch. ix. 2–34); the pedigree, defeat, death, and burial of Saul (ch.

ix. 35-44, x.); the history and transactions of the reign of David (ch. xi.-xxix.)

The **SECOND** Book of **CHRONICLES** embraces a period of 469 years, from the accession of Solomon, A. M. 2989, to the return from captivity, A. M. 3468; containing an account of the piety, wisdom, riches, and grandeur of Solomon (ch. i.); his erection and consecration of the temple, &c.; the remainder of his reign, and death (ch. ii.-ix.); the accession of Rehoboam; the division of Israel; and the plundering of Jerusalem by Shishak (ch. x.-xii.); the reigns of Abijah and Asa, kings of Judah (ch. xiii.-xvi.); the reign of Jehoshaphat (ch. xvii.-xx.); the reigns of Jehoram and Ahaziah; the usurpation of Athaliah (ch. xxi.-xxiv.); the reigns of Amaziah, Uzziah, and Jotham (ch. xxv.-xxvii.); the reign of Ahaz (ch. xxviii.); the reign of Hezekiah (ch. xxix.-xxxii.); the reigns of Manasseh and Amon (ch. xxxiii.); the reign of Josiah (ch. xxxiv., xxxv.); the reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah; the destruction of Jerusalem, and of the temple; and the edict of Cyrus for the return from captivity (ch. xxxvi.)

The Book of **EZRA** contains a continuation of the Jewish history from the time at which the Chronicles conclude, to the 20th year of Artaxerxes Longimanus, a period of about 80 years; containing an account of the edict of Cyrus, granting permission to the Jews to return, and rebuild Jerusalem and the temple (ch. i.); the people who returned under Zerubbabel, with their offerings toward rebuilding the temple (ch. ii.); the erection of the altar of burnt-offering, and the laying of the foundation of the temple (ch. iii.); the opposition of the Samaritans, and consequent suspension of the building of the temple (ch. iv.); the decree of Darius Hystaspes, granting the Jews permission to complete the building of the temple and city, which they accomplish in the sixth year of his reign (ch. v., vi.); the departure of Ezra from Babylon, with a commission from Artaxerxes Longimanus (ch. vii.); his retinue and arrival at Jerusalem (ch. viii.); his prayer on account of the intermixture of the Jews with heathen nations (ch. ix.); the reformation effected by him (ch. x.)

The Book of **NEHEMIAH** contains an account of the departure of Nehemiah from Shushan, with a royal commission to rebuild the walls of Jerusalem, and his arrival there (ch. i., ii. 1-11); the building of the walls, notwithstanding the obstacles interposed by Sanballat (ch. ii. 12-vii. 4); the first

reformation effected by Nehemiah, with his return to Persia, containing a register of the persons who first returned from Babylon, and an account of the oblations at the temple (ch. vii. 5-72); the reading of the law, and the celebration of the feast of tabernacles (ch. viii.); a solemn fast, with the renewal of the covenant with Jehovah (ch. ix., x.); the names and families of those who dwelt at Jerusalem and other cities; and of the high-priests, Levites, and singers (ch. xi., xii. 1-26); the completion and dedication of the walls (ch. xii. 27-47); occurrences at Jerusalem during Nehemiah's absence (ch. xiii. 1-6); Nehemiah's return to Jerusalem, and the second reformation effected by him (ch. xiii. 7-31.)

The history of the Book of ESTHER comes in between the sixth and seventh chapters of Ezra, commencing about A. M. 3540, and continuing through a period of twelve years: it relates the royal feast of Ahasuerus; the disgrace of Vashti (ch. i.); the elevation of Esther to the Persian throne; the essential service rendered to the king by Mordecai, in detecting a plot against his life (ch. ii.); the promotion of Haman, and his purposed destruction of the Jews (ch. iii.); the consequent affliction of the Jews, and the measures pursued by them (ch. iv.); the defeat of Haman's plot, through the instrumentality of Esther, against Mordecai (ch. v., vi., vii.); and also the defeat of his general plot against the Jews (ch. viii., ix. 1-15); the institution of the feast of Purim to commemorate this deliverance (ch. ix. 16-32); the advancement of Mordecai (ch. x.)

The Book of JOB opens with an account of Job's piety and prosperity, the charge of hypocrisy and selfishness which Satan brings against him, and the permission he obtained from God to reduce him to the deepest distress, as a trial of his integrity (ch. i. 1-13); it proceeds to relate the first trial of Job, in the loss of property and children, and the declaration of his integrity (ch. i. 14-22); the second trial of Job, in the severe affliction of his person, and the visit of his three friends to console him (ch. ii.); the complaint of Job on his calamitous situation, which is the ground-work of the following arguments (ch. iii.); the speech of Eliphaz, in which he reproves the impatience of Job, and insinuates that his sufferings are the punishment of some secret iniquity (ch. iv., v.); Job's reply, in which he apologizes for the intemperance of his grief by the magnitude of his calamities, prays for speedy death, accuses his friends of cruelty, and expostulates with God,

whose mercy he supplicates (ch. vi., vii.); the resumption of the argument of Eliphaz by Bildad, who reproves Job with greater acrimony, and accuses him of irreligion (ch. viii.); the answer of Job, in which, while he acknowledges the justice and sovereignty of God, he argues that his afflictions are no proof of his wickedness, and in despair again wishes for death (ch. ix., x.); the prosecution of the argument by Zophar with still greater severity, who exhorts Job to repentance as the only means to recover his former prosperity (ch. xi.); the answer of Job, who retorts on his friends, censuring their pretensions to superior knowledge, and charging them with false and partial pleading against him, and appeals to God, professing his hope in a future resurrection (ch. xii.–xiv.); the resumption of the argument by Eliphaz, who accuses Job of impiety in justifying himself (ch. xv.); the reply of Job, who complains of the increasing unkindness of his friends, protests his innocence, and looks to death as his last resource (ch. xvi., xvii.); the recapitulation of the former line of argument by Bildad, who applies it with increased asperity to Job, whose aggravated sufferings, he urges, are justly inflicted on him (ch. xviii.); the appeal of Job to his friends, and from them to God; professing his faith in a future resurrection, he cautions his friends to cease from their invectives, lest God should chastise them (ch. xix.); the retort of Job's appeal upon himself by Zophar (ch. xx.); the reply of Job, in which he discusses at large the conduct of Divine Providence, in order to evince the fallacy of Zophar's argument of the short-lived triumph of the wicked (ch. xxi.); the resumption of the charge by Eliphaz, in which he represents Job's vindication and appeal as displeasing to God; contends that certain and utter ruin is the uniform lot of the wicked; and concludes with renewed exhortation to repentance and prayer (ch. xxii.); the reply of Job, in which he desires to plead his cause before God, whose omnipresence he delineates in the sublimest language, urging that his sufferings are trials of his faith and integrity; and he shows that the wicked frequently escape punishment in this life (ch. xxiii., xxiv.); the rejoinder of Bildad, who repeats his former proposition, that, since no man is without sin in the sight of God, consequently Job cannot be justified in his sight (ch. xxv.); the answer of Job, who, having reproved the harsh conduct of Bildad, re-vindicates his own conduct with great warmth and animation, and concludes by repeating his ardent wish for an immediate trial

with his calumniator before the tribunal of God (ch. xxvi.—xxxi.); the summing up of the whole argument by Elihu; who, having condemned the conduct of all the disputants, proceeds to contest several of Job's positions, and to show that God frequently afflicts the children of men for the best purposes, and that in every instance our duty is submission: and concludes with a grand description of the omnipotence of the Creator (ch. xxxii.—xxxvii.); the termination of the controversy by the appearance of Jehovah to pronounce judgment; who addresses Job out of a whirlwind, in a most sublime and magnificent speech, in which are illustrated the omnipotence of God, and man's utter ignorance of his ways in the works of creation and providence (ch. xxxviii.—xli.); the submission of Job, which is accepted; his restoration to his former prosperity; and the double increase of his substance (ch. xlii.)

The Book of PSALMS consists of hymns composed by various authors, at different times, and on various occasions. As, by HEMAN, on the affliction of Israel in Egypt, 88. By MOSES, on the shortening of man's life, 90. By DAVID, on his victory over Goliath, 9; on being advised to flee to the mountains, 11; on Saul's soldiers surrounding his house, 59; on being with the Philistines at Gath, 56; on leaving the city of Gath, 34; on being in the cave of Adullam, 142; on the priests murdered by Doeg, 17; on the persecution by Doeg, 52, 109, 35, 140; on the persecution by Saul, 64, 31; on the treachery of the Ziphites, 54; on his refusal to kill Saul, 57, 58; on being in the wilderness of Engedi, 63; on being driven out of Judea, 141; on being made king of Israel, 139; on the first removal of the ark, 68; on the second removal of the ark, 24, 132, 105, 96, 106; on Nathan's prophetic address, 2, 45, 22, 16, 118, 110; on the conquest of Syria and Edom by Joab, 60, 108; on the war with the Ammonites and Syrians, 20, 21; on his adultery with Bathsheba and murder of Uriah, 6, 51, 32, 38, 39, 40, 41, 103; on his flight from Absalom, 3; on the reproaches of Shimei, 7; on being by the Jordan, having fled from Absalom, 42, 43, 55, 4, 5, 62, 143, 144, 70, 71; on the conclusion of his wars, 18; on the dedication of Araunah's thrashing floor, 30; after his advice to Solomon, 91; on a review of his past life, 145; occasions and dates unknown, 8, 12, 19, 23, 28, 29, 33, 61, 65, 69, 86, 95, 101, 104, 120, 121, 122, 124, 131, 133; on the coronation of Solomon, 72. By SOLOMON, on the removal of the ark into the temple, 47, 97, 98, 99, 100; on the dedication of the

temple, 135, 136. By ASAPH, on Asa's victory over Israel, 78. By ASAPH and others, on the reign of Jehoshaphat, 82, 115, 46. By HEZEKIAH, on the blasphemous message of Rab-shakeh, 44. By ASAPH, on the destruction of Sennacherib's army, 73, 75, 76; on the burning of the temple at Jerusalem, 79, 74, 83, 94. By ASAPH, ETHAN, and others, during the Babylonian captivity, 137, 130, 80, 77, 37, 67, 49, 53, 50, 10, 13, 14, 15, 25, 26, 27, 36, 89, 92, 93, 123. By DANIEL, near the close of the captivity, 102. By the SONS of KORAH, on the decree of Cyrus for restoring the Jews, 126, 85. By various authors, on the return of the Jews from captivity, 107, 87, 111, 112, 113, 114, 116, 117, 125, 127, 128, 134. By the SONS of KORAH, on the foundation of the second temple, 84, 66. By EZRA or NEHEMIAH, on the opposition of the Samaritans, 129. By HAGGAI or ZECHARIAH, on the rebuilding of the temple, 138. By various authors, on the dedication of the second temple, 48, 81, 146, 147, 148, 149, 150. By EZRA, as manuals of devotion, 1, 119.

The Book of PROVERBS has properly been divided into five parts. The *first* part, which is a kind of preface, contains a series of admonitions, cautions, and excitements to the study of wisdom, from a teacher to his pupil; delivered in varied, elegant, polished, and sublime language; aptly connected in all its parts; embellished with beautiful descriptions and personifications; and decorated with all the ornaments of poetry, so that it scarcely yields in elegance and splendor to any of the sacred writings (ch. i.-ix.): the *second* part consists of those *proverbs* or maxims which constitute that wisdom to which in the preceding part we were incited; given in unconnected, general sentences, expressed with much neatness and simplicity, and truly "like apples of gold in pictures of silver" (ch. x.-xxii. 16): in the *third* part, the tutor, for a more lively effect, drops the sententious style, and addresses his pupil as present, to whom he gives renewed and connected admonitions and exhortations to the study of wisdom (ch. xxii. 17-xxiv.): the *fourth* part is a collection of Solomon's proverbs, made by "the men of Hezekiah" (2 Chron. xxxi. 20, 21), and, like the second part, consists of detached, unconnected sentences (ch. xxv.-xxix.): the *fifth* part contains the wise expostulations, admonitions, and instructions delivered by Agur the son of Jakeh to his pupils Ithiel and Ucal (ch. xxx.);

and also the precepts of a mother, who is not named, to her son Lemuel (ch. xxxi.)

The Book of ECCLESIASTES is an inquiry into the CHIEF GOOD, or what can render a man happy ; in discussing which Solomon first shows what is *not* happiness, and then what it is. Accordingly, the book has been very properly divided into two parts ; in the former of which he shows, from his own experience, the vanity of all terrestrial objects and pursuits, of wisdom and knowledge (apart from true religion), of mirth and pleasure, of riches, magnificence, power, and wealth, interspersed with many counsels how the vanity or vexation of each may be abated, and frequent intimations that true wisdom is far preferable to all other acquisitions, and that a cheerful use of providential blessings is much better than covetousness (ch. i.—vi. 9) ; and in the latter part, he shows that true happiness is only to be found in a religious and virtuous life, which constitutes the truest wisdom (ch. vi. 10—xii.) Here, indeed, the royal Preacher sometimes pauses to show the vanity of things incidentally mentioned ; yet this part is chiefly occupied in teaching us where and how to seek present comfort and final happiness ; inculcating a cheerful, liberal, and charitable use of temporal blessings, without expecting to derive from them any permanent or satisfactory delight ; to be patient under unavoidable evils ; not to aim at perilous, arduous, and impracticable changes ; to fill up the station allotted us in a peaceable, equitable, and prudent manner ; to be humble, contented, and affectionate ; and to do good abundantly, and persevere in so doing, for the pleasure arising from it, and from the expectation of a gracious reward.

The SONG of SOLOMON, as a poem, is allowed by the best judges to be finished in the highest style of elegance and beauty ; and, from the earliest age of the church, it has been considered as a mystical allegory, in the form of a pastoral, in which are represented the reciprocal love of Jehovah and his church, under figures taken from the endearing relation and chaste affection which subsists between a bridegroom and his espoused bride—an emblem continually employed in the Scriptures.

The Prophecies of ISAIAH have been divided into six parts. Part I. consists of four prophetic discourses delivered in the reigns of Uzziah and Jotham ; in which the prophet inveighs against the crimes of the Jews, declares the judgments of God against them, and predicts a more auspicious time, and

foretels the promulgation of the Gospel, and the coming of the Messiah to judgment, (ch. i.–vi.) Part II. concerns the reign of Ahaz, and consists of three prophetic discourses, in which the prophet speaks of the siege of Jerusalem by Pekah and Rezin, and of the birth of Immanuel, as a proof of the approaching deliverance of Judah; predicts the calamities which were to fall on the kingdoms of Syria and Israel; foretels the destruction of Sennacherib's army; and thence takes occasion to launch forth into a display of the deliverance of God's people by the Messiah, (ch. vi.–xii.) Part III. consists of eight prophetic discourses, probably delivered in the reign of Ahaz, in which he declares the fate of the Babylonians, Philistines, Moabites, Syrians, Egyptians, Tyrians, and other nations with whom the Jews had any intercourse, (ch. xiii.–xxiv.) Part IV. consists of five discourses, delivered in the reign of Hezekiah, containing a prediction of the great calamities which should befall the people of God, his merciful preservation of a remnant, and their restoration to their own country, their conversion to the gospel, and the destruction of Antichrist, (ch. xxiv.–xxxvi.) Part V. contains the history of the invasion of Sennacherib, and the destruction of his army, (ch. xxxvi.–xxxix.) Part VI. consists of twelve discourses, probably delivered towards the end of Hezekiah's reign; in which the prophet predicts the return from the Babylonian captivity; exposes the folly of idolatry; and personifying the Messiah, speaks of his sufferings, death, and burial; foretels his coming, the vocation of the Gentiles, the glory of the latter days, and the disgrace of all false prophets and teachers, &c., (ch. xl.–lxvi.)

The Prophecies of JEREMIAH were delivered at various times, and on particular occasions, during forty or forty-three years, under Josiah, Jehoiakim, Jechoniah, and Zedekiah, as well as after the destruction of Jerusalem, and also in Egypt. These prophecies, the circumstantial accomplishment of which is often specified in the Sacred Writings, are of a very distinguished, determinate, and illustrious character. He foretold the fate of Zedekiah, and the calamities which impended over his country; representing, in the most descriptive terms, and under the most expressive images, the destruction which the invading army should produce; and bewailing, in pathetic expostulation, the spiritual adulteries which had provoked Jehovah, after long forbearance, to threaten Judah with condign punishment, at a time when the

false prophets deluded the nation with promises of "assured peace," and when the people, in impious contempt of "the word of the Lord," defied its accomplishment. He also predicted the Babylonish captivity, and the precise period of its duration; the destruction of Babylon, and the downfall of many nations; the gradual and successive completion of which predictions kept up the confidence of the Jews, for the accomplishment of those prophecies which he delivered relative to the Messiah and his period; his miraculous conception (ch. xxxi. 22); his divinity and mediatorial kingdom (xxiii. 5, 6, xxxiii. 14-18); and particularly the new and everlasting covenant which was to be established with the true Israel of God upon the sacrifice of the Messiah, (ch. xxxi. 31-36; xxxiii. 8, 9, 26.)

The Prophecy of EZEKIEL opens with an account of Ezekiel's first vision, his call to the prophetic office, his commission, instructions, and encouragements for executing it (ch. i.-iii.); after which he foretels the impending captivity and dreadful calamities of the remnant of Judah and Jerusalem, for their idolatry, impiety, and profligacy, and the Divine judgments to be inflicted on the false prophets and prophetesses who had deluded and hardened them in their rebellion against God (ch. iv.-xxiv.); predicts the destruction of the Ammonites (ch. xxv. 1-7), Moabites (ver. 8-11), Edomites (ver. 12-14), and Philistines, (ver. 15-17); announces the ruin and desolation of Tyre and Sidon (ch. xxvi.-xxviii.); the fall of Egypt, and the base degeneracy of its future inhabitants (ch. xxix.-xxxii.); exhorts the Jews to repentance and reformation, and consoles them with promises of their future deliverance under Cyrus, but principally of their final restoration and conversion under the kingdom of the Messiah, and the destruction of their enemies (ch. xxxiii.-xxxix.); and describes his prophetic vision of the new city of Jerusalem and the temple, and the directions concerning the division of the Holy Land, (ch. xl.-xlviii.)

The Book of DANIEL may be divided into two parts. Part I. is chiefly historical, and contains an account of the captivity and education of Daniel and his companions (ch. i.), Nebuchadnezzar's prophetic dream, with its interpretation (ch. ii.); the miraculous deliverance of Shadrach, Meshach, and Abednego, from the fiery furnace (ch. iii.); the punishment of Nebuchadnezzar's pride and arrogance, by the loss of his reason and throne for seven years (ch. iv.); the impiety

and portended fate of Belshazzar (ch. v.); the miraculous preservation of Daniel in the lion's den (ch. vi.) Part II. is strictly prophetic, and comprises an account of Daniel's vision of the four beasts, respecting the four great monarchies of the world—the Babylonian, Medo-Persian, Macedonian, and Roman (ch. vii.); his vision of the ram and he-goat, in which is foretold the destruction of the Medo-Persian empire, typified by the ram, by the Macedonians, or Greeks, under Alexander, represented by the he-goat (ch. viii.); his prediction of the seventy prophetic weeks, or 490 years, which should elapse from the date of the edict to rebuild Jerusalem and the temple, to the death of the Messiah (ch. ix.); his last vision, in which he is informed of various particulars respecting the Persian, Grecian, and Roman empires, the kingdom of the Messiah, and the rise, tyranny, and fall of Antichrist, (ch. x.–xii.)

The Book of HOSEA consists of fourteen chapters, in which the prophet, under the figure of a wife proving unfaithful to her marriage vows, and bearing children who follow her example, represents the shameful idolatry of the Israelites, which provoked God to cast them off; though the evil will be hereafter amply repaired (ch. i.); he exhorts them to repent, and forsake idolatry, threatening them with captivity and a series of afflictions for their wickedness (ch. ii. 1–13); promises them a future restoration and abundant prosperity (ch. ii. 14–23); and, under the figure of taking back his wife on amendment, he represents the gracious purposes of Jehovah towards them, in their conversion and restoration (ch. iii.); he then inveighs against the bloodshed and idolatry of the Israelites, admonishing Judah to beware of their sins (ch. iv.); and denounces the divine judgments against priests, princes, and people, and exhorts them to repentance (ch. v.–vi. 3); his exhortations proving ineffectual, God complains of their obstinate iniquity and idolatry (ch. v. 4–vii. 10); denounces that they shall be carried captive, notwithstanding their reliance on Egypt (ch. vii. 11–viii.); further threatens their captivity and dispersion (ch. ix., x.); reproves them for their idolatry, and promises their return to their own country (ch. xi.); he again renews his threatenings on account of their idolatry, and after a terrible denunciation of Divine punishment, mingled with promises of restoration from captivity (ch. xii., xiii.); he exhorts them to repentance, furnishes them with a beautiful form of prayer adapted to their situation, and

foretels their reformation from idolatry, and the subsequent restoration of all the tribes from their dispersion, and their conversion to the Gospel, (ch. xiv.)

The Book of JOEL consists of three chapters ; in which the prophet, in consequence of a dreadful famine caused by locusts and other noxious insects, calls upon both priests and people to repent with prayer and fasting, cries unto God for them, and represents the very beasts as joining in his supplications (ch. i.); he predicts still greater judgments by an army of locusts, earnestly exhorts them to public fasting, prayer, and repentance, promises the removal of these calamities on their repentance, with various other blessings, makes an elegant transition to the effusion of the Holy Spirit under the Gospel, and foretels the consequent destruction of Jerusalem and the Jewish nation, interspersed with promises of safety to the faithful and penitent (ch. ii.); he then predicts the divine judgments to be executed on the enemies of God's people, and the subsequent peace, prosperity, and purity of Israel, (ch. iii.)

The Book of AMOS consists of nine chapters, of which Calmet and others think that the seventh is the first in order of time ; in which the prophet denounces the judgments of God on Syria (ch. i. 3-5), Philistia (6-8), Tyre (9, 10), Edom (11, 12), and Ammon (13-15), for their cruelty and oppression of Israel ; upon Moab, for his impotent revenge on the dead body of the king of Edom (ch. ii. 1-3) ; on Judah for his contempt of God's law (4, 5) ; and on Israel, for idolatry, iniquity, and ingratitude (6-16) ; he then expostulates with Israel and Judah, warning them of approaching judgments (ch. iii. 1-8) ; calls the Philistines and Egyptians to behold the punishment of Samaria and the ten tribes for their sins (9-15) ; reproves the Israelites for luxury and oppression, warning them to prepare to meet God, who is about to execute vengeance upon them (ch. iv.) ; laments over the destruction of Israel, exhorting them to renounce their idols and to seek the Lord (ch. v. 1-15) ; declares the judgments of God on the scornful, presumptuous, and hypocritical Israelites, whom God sentences to captivity (16-27) ; denounces the most terrible calamities on the self-indulgent and self-confident Jews and Israelites (ch. vi.) ; averts by prayer the judgments of the grasshopper and fire (ch. vii. 1-6), and shows, by a wall and plumb-line, the strict justice of God in Israel's punishment (7-9) ; being accused to Jero-

boam by Amaziah the priest, and forbidden to prophesy in Bethel (10-13); he shows how God called him to prophesy, and predicts the ruin of Amaziah and his family (14-17); under a vision of a basket of summer-fruit, he shows the speedy ruin of Israel (ch. viii. 1-3); reproves their oppression and injustice (4-7); shows the complete ruin of Israel (8-10), and threatens a famine of the word of God (11-14); he then declares the certainty of the judgments to be inflicted on Israel (ch. ix. 1-7), though a remnant shall be preserved (8-10); and predicts the blessings of Messiah's kingdom, and the conversion and restoration of Israel (11-15.)

The Book of OBADIAH foretels the destruction and ruin of the Idumeans by the Chaldeans, and finally by the Jews, whom they had used most cruelly, when brought low by other enemies; and he concludes, as almost all the other prophets do, with consolatory promises of restoration and prosperity to the Jews.

The Book of JONAH, with the exception of the sublime ode in the second chapter, is a simple narrative; and relates, that Jonah being commanded to go and prophesy against Nineveh, attempts to flee to Tarshish; but being overtaken by a storm, he is cast into the sea, swallowed by a great fish, and continues in its belly three days (ch. i.); when earnestly praying to God, he is marvellously delivered from his perilous situation (ch. ii.); at the renewed command of God, he goes to Nineveh, and denounces its destruction; and the Ninevites, excited by the king, believe, fast, pray, and reform themselves, and are graciously spared (ch. iii.); Jonah, dreading to be thought a false prophet, peevishly repines at the mercy of God, and wishes for death, for which he is gently reproved by God (ch. iv. 1-4); leaving the city, he is shadowed by a gourd, which withers; and manifesting great impatience and rebellion, he is shown, by his concern about the gourd, the propriety of God's mercy to Nineveh (5-11.)

The Book of MICAH consists of seven chapters; in which the prophet denounces the divine judgments against Samaria and Jerusalem for their sins, and laments the terror and distress of the Assyrian invasion under Shalmaneser (ch. i.); reproves the people for their iniquity, avarice, opposition to the prophets, and attachment to false prophets, and foretels the captivity of both nations (ch. ii.); reproves the princes for cruelty, and the prophets for falsehood and selfishness, and vindicates his own prophetic mission (ch. iii.); he then pre-

dicts the future triumphant and prosperous state of the church in the latter days, when Zion's troubles should end, and her enemies be destroyed (ch. iv.); foretels the birth and kingdom of the Messiah, and his powerful protection of his people, the increase, purity, and peace of the church, and the ruin of her enemies (ch. v.); he next inveighs against the iniquities of the people, and then denounces upon them the divine judgments (ch. vi.); bewails the decrease of godly men, and the iniquity of the people, yet encourages himself to trust in God; and predicts the victory of God's people over their insulting foes, and their conversion and restoration to their own land (ch. vii.)

The Book of NAHUM consists of three chapters, forming one entire poem, the conduct and imagery of which are truly admirable. In the exordium, the prophet sets forth with grandeur the justice and power of God, tempered with lenity and goodness (ch. i. 1-8); foretels the ruin of the Assyrian king and his army, and the deliverance of the people of God, with their rejoicing on the occasion (ver. 9-15); predicts the siege and taking of Nineveh by the Medes and Babylonians, the ruin of the Assyrian empire, the plundering and destruction of the city, and the extinction of the royal family, for their oppression and cruelty (ch. ii.); denounces a heavy wo against Nineveh for her perfidy, and violence, and idolatries (ch. iii. 1-7); shows that the desolation of No-Ammon, in Egypt, may lead her to expect similar destruction (ver. 8-10); and predicts her utter and final ruin, and the inefficacy of all methods to prevent it (ver. 11-19.)

The Book of HABAkkUK consists of three chapters; in which the prophet indignantly complaining of the growth of iniquity among the Jews (ch. i. 1-4); God is introduced as denouncing his vengeance to be inflicted upon them by the Chaldeans (ver. 5-11); then, making a sudden transition, he humbly expostulates with God for punishing them by the instrumentality of the Chaldeans (ver. 12-17, ch. ii. 1); in answer to which complaint, God shows the certainty of the vision, and denounces the destruction of the Babylonian empire, with the judgments to be inflicted upon the Chaldeans for their ambition, cruelty, treachery, and idolatry (ch. ii. 2-20); the prophet then implores God to hasten the deliverance of his people, recounting the wonderful deliverances which God had vouchsafed to his people, in conducting them through the wilderness, and giving them possession of the promised

land (ch. iii. 1-15); and, deeply affected with the approaching judgments, he yet resolves to rejoice in the mercy and goodness of God when all other comforts failed (ver. 16-19.)

The Book of ZEPHANIAH consists of three chapters; in which the prophet denounces the wrath of God against Judah and Jerusalem for idolatry and apostacy; predicts terrible judgments coming upon sinners of different descriptions (ch. i.); exhorts them to repentance, as the only means to avert the divine vengeance (ch. ii. 1-3); prophesies against the Philistines (ver. 4-7); Moabites and Ammonites (ver. 8-11); Ethiopians (ver. 12); and Assyrians (ver. 13-15); sharply rebukes Jerusalem for various aggravated sins (ch. iii. 1-7); and predicts their future restoration, and the ultimate prosperous state of the church in the days of the Messiah (ver. 8-20.)

In the Book of HAGGAI the prophet reproves the delay of the Jews in building the temple, and exhorts them to proceed (ch. i. 1-11); they obey the prophet's message, and receive encouragement from God (ver. 12-15); the prophet comforts the old men, who wept at the diminished magnificence of the second temple, by assuring them that its glory should be greater than that of the first by the presence of the Messiah (ch. ii. 1-9); he shows that their sins had deprived them of God's blessing, and promises them fruitful harvests from that day forward (ver. 10-19); and predicts the prosperity of the Messiah's kingdom, under that of Zerubbabel, his ancestor and type (ver. 20-23.)

The Book of ZECHARIAH consists of fourteen chapters; in which, after general warnings, and exhortations to repentance, he foretels the completion of the temple (ch. i.); the rebuilding and prosperity of Jerusalem, and the cities of Judah (ch. ii. 1-5); the judgments of God upon Babylon, from which he admonishes the Jews to depart previous to its destruction (ver. 6-9); promising them the Divine presence (ver. 10-13); under the vision of Joshua the high-priest arrayed in new sacerdotal attire, he predicts the restoration of the temple and its service (ch. iii. 1-7); whence, by an easy transition, he sets forth the glory of Christ as the chief corner stone of his church (ver. 8-10); under the vision of the golden candlestick and two olive trees, he represents the success of Zerubbabel and Joshua in rebuilding the temple, and restoring its service (ch. iv.); by the vision of a flying roll and an ephah, he shows the judgments which would come on the wicked Jews, and the abject and oppressed state of the nation, after

they had filled up the measure of their sins (ch. v.); by the vision of four chariots drawn by several sorts of horses, and by two crowns placed on Joshua's head, he sets forth primarily the re-establishment of the civil and religious polity of the Jews under Zerubbabel and Joshua, and secondarily and principally, the high-priesthood and kingdom of Christ, called emphatically the *Branch* (ch. vii.); some Jews having been sent to Jerusalem from the exiles at Babylon, to inquire whether they were still bound to observe the fasts instituted on account of the destruction of that city (ch. vii. 1-3); the prophet is commanded to enforce upon them the weightier matters of the law, lest the same calamities befall them which were inflicted on their fathers (ver. 4-14), promising them, in the event of their obedience, the continuance of the favor of God (ch. viii. 1-8); encouraging them to go on with the building (ver. 9-17); and permitting them to discontinue the observance of those fasts (ver. 18-23); the prophet then predicts the intermediate events which should happen to the surrounding nations and to the Jews, from the completion of the temple till the coming of Christ, with figurative intimations of the prevalence of the Gospel by the triumphs of his apostles and servants (ch. ix., x.); foretels the destruction of the temple and the rejection of the Jews for their rejection of Christ, and other sins (ch. xi.); and predicts the preservation of Jerusalem against an invasion in the latter ages of the world, and the destruction of her enemies (ch. xii. 1-9); the conversion of the Jews to their crucified Messiah (ver. 10-14, ch. xiii.); the destruction of Jerusalem, and the judgments inflicted on the unbelieving Jews; the preservation of a remnant, and their conversion; the ruin of the nations that fought against her; the final conversion of all nations, and the peace and prosperity of the church (ch. xiv.)

The Book of MALACHI consists of four chapters; in which the prophet reminds the Jews of the special favors which God had bestowed upon them (ch. i. 1-5); reproves them for not showing due reverence to God (ver. 6-10); threatening their rejection, and announcing the calling of the Gentiles (ver. 11); denounces the Divine judgments both upon people and priests for their disrespect to God in their sacrifices (12-14, ch. ii. 1-10); and for their unlawful intermarriages with idolatresses, and for divorcing their legitimate wives (ver. 11-17); foretels the coming of Christ and his harbinger John the Baptist, to purify the sons of Levi, and to smite the land with a curse,

unless they all repented; reproving them for withholding their tithes and other oblations, and also for blasphemy; predicting the reward of the good, and the punishment of the wicked, and enjoining the strict observance of the law, till the forerunner already promised should appear, in the spirit and power of Elijah, to introduce the Messiah, and commence a new and everlasting dispensation (ch. iii., iv.)

The Gospel of St. MATTHEW consists of twenty-eight chapters and 1071 verses; containing an account of the genealogy and birth of Christ (ch. i.); the adoration of the Magi, the flight into Egypt, and the slaughter of the infants at Bethlehem (ch. ii.); the preaching of John the Baptist and baptism of Christ (ch. iii.); the temptation of Christ, the calling of Peter, Andrew, James, and John, and various miracles which Christ wrought (ch. iv.); the sermon on the mount (ch. v.-vii.); various miracles performed by Christ, and the calling of Matthew (ch. viii., ix.); Christ's charge to the twelve apostles, sent to preach to the Jews (ch. x.); the manner in which the discourses and actions of Christ were received by various descriptions of men, and the effect of his discourses and miracles (ch. xi.-xvi. 12); the discourses and actions of Christ immediately concerning his disciples (ch. xvi. 13-xx. 16); the discourses and miracles of Christ in his way to Jerusalem (ch. xx. 17-34); his triumphant entry into Jerusalem, and his expulsion of the money changers from the temple (ch. xxi. 1-17); the withering of the barren fig tree, and the confutation of the chief priests and elders (ch. xxi.); the parable of the marriage feast, the confutation of the Pharisees and Sadducees, and Christ's lamentation over Jerusalem (ch. xxii., xxiii.); Christ's prophetic discourse concerning the destruction of Jerusalem, and the end of the world (ch. xxiv.); the parable of the ten virgins, the talents, and the last judgment (ch. xxv.); Christ's prediction of his approaching crucifixion (ch. xxvi. 1, 2); the conspiracy of the chief priests against him (ver. 3-5); his anointing, by a woman at Bethany (ver. 6-13); the engagements of Judas to betray him (ver. 14-16); the preparation and celebration of the passover (ver. 17-25); the institution of the Lord's supper (ver. 26-29); Christ's prediction of the cowardice of his apostles (ver. 30-35); his agony in the garden (ver. 36-46); his apprehension (ver. 47-56); his condemnation and insulting treatment by Caiaphas (ver. 57-68); Peter's denial of Christ, and repentance (ver. 69-75); his condemnation by

Pilate, crucifixion, and burial (ch. xxvii.); his resurrection and appearances to his disciples (ch. xxviii.)

The Gospel of MARK consists of sixteen chapters; containing an account of the ministry of John the Baptist (ch. i. 1-8); the baptism and temptation of Christ (ver. 9-13); the calling of Simon and Andrew, James and John (ver. 14-20); the casting out of an unclean spirit by Christ (ver. 21-28); the healing of Peter's wife's mother, and many sick persons (ver. 29-34); the preaching of Christ in Galilee, and the cleansing of a leper (ver. 35-45); the cure of the paralytic, calling of Matthew, and vindication of the disciples (ch. ii.); the healing of the man with the withered hand, and various others, the choice of twelve apostles, and the confutation of the scribes, who ascribe Christ's casting out devils to the power of Beelzebub (ch. iii.); the parables of the sower, the seed sown, and the grain of mustard seed, and the stilling of the tempest (ch. iv.); the casting out of a legion of devils, healing the woman with an issue, and raising Jairus's daughter (ch. v.); the sending out of the apostles, various opinions respecting Christ, the beheading of John the Baptist, the miraculous feeding of five thousand by Christ, his walking on the sea, and healing of the sick (ch. vi.); Christ's vindication of his disciples for eating with unwashen hands, healing of the daughter of the Syro-Phœnician woman, and the man who was deaf and had an impediment in his speech (ch. vii.); the miraculous feeding of four thousand, refusal of a sign, warning of his disciples of the leaven of the Pharisees and of Herod, giving sight to a blind man, predictions of his own sufferings, &c. (ch. viii.); the transfiguration of Christ, the casting out a deaf and dumb spirit, the foretelling of his death and resurrection, &c. (ch. ix.); the doctrine of Christ concerning divorces, his reception and blessing of young children, instruction of the rich young man, prediction of his sufferings, reproof of the ambition of his disciples, and healing of blind Bartimeus (ch. x.); Christ's triumphant entry into Jerusalem, cursing of the barren fig-tree, expulsion of the traders from the temple, and silencing of the priests and scribes who questioned his authority (ch. xi.); the parable of the vineyard let out to wicked husbandmen, the answer of Christ to the Pharisees and Herodians respecting giving tribute to Cæsar, to the Sadducees concerning the resurrection, and to a scribe concerning the first commandment, his question respecting whose son the Messiah was to be, warning

against the ostentation and hypocrisy of the scribes, and commendation of a poor widow, who cast two mites into the treasury (ch. xii.); Christ's prediction of the destruction of the temple and Jerusalem, and the parable of the fig-tree (ch. xiii.); the conspiracy of the chief priests and Judas against Christ, his anointing by a woman, the preparation and celebration of the passover, institution of the Lord's supper, his agony in the garden, apprehension, condemnation by Caiaphas, and denial by Peter (ch. xiv.); Christ's condemnation by Pilate, mocking by the soldiers, crucifixion between two thieves, death and burial (ch. xv.); his resurrection from the dead, appearance to Mary Magdalene and the disciples, and ascension into heaven (ch. xvi.)

The Gospel of ST. LUKE, which consists of twenty-four chapters, has been divided by critics into the five following classes or sections: Class I. comprehends the narrative of the birth of Christ, with the preceding, concomitant, and immediately succeeding circumstances (ch. i., ii. 1-40.) Class II. comprises the particulars relative to our Lord's infancy and youth (ch. ii. 41-52.) Class III. contains an account of the preaching of John the Baptist and the baptism of Christ, whose genealogy is annexed (ch. iii.) Class IV. includes an account of all our Lord's transactions, during the whole three years of his ministry; his temptation (ch. iv. 1-13); preaching at Nazareth (ver. 14-30); performance of many miracles, and preaching at Capernaum (ver. 31-44); calling of Peter, Andrew, James, and John (ch. v. 1-11); healing of a leper and paralytic (ver. 12-26); calling of Matthew, &c., (ver. 27-39); justification of the disciples for plucking corn on the Sabbath, and healing of the withered hand (ch. v. 1-11); ordination of the twelve apostles, &c. (ver. 12-19); repetition of the sermon on the mount (ver. 20-49); healing of the centurion's servant, and raising of the widow's son at Nain (ch. vii. 1-17); reply to the disciples of John the Baptist, and discourse concerning John (ver. 18-35); anointing by a woman in the house of Simon (ver. 36-50); preaching in Galilee, and parable of the sower, &c. (ch. viii. 1-21); stilling of the tempest, expelling of a legion of devils, curing of an issue of blood, and raising of Jairus's daughter (ver. 22-56); sending forth of the apostles, miraculous feeding of five thousand men, transfiguration, expelling of a demon, and foretelling of his sufferings and death (ch. ix. 1-50.) Class V. contains an account of our Lord's last

journey to Jerusalem, and of every circumstance relative to his passion, death, resurrection, and ascension; his journey through Samaria (ch. ix. 51-62); sending forth of the seventy disciples, and their return, &c. (ch. x. 1-37); entertainment by Martha and Mary (ver. 38-42); teaching of his disciples to pray, reply to the Jews, who ascribe his expulsion of demons to Beelzebub, to those who demand a sign, and reproof of the Pharisees (ch. xi.); exhortation and warning of his disciples, and reproaching of the people for not knowing the signs of the times (ch. xii.); parable of the fig-tree; healing of an infirm woman on the Sabbath; parable of the grain of mustard-seed, and of the leaven; his journey to Jerusalem, and lamentation over that impenitent city (ch. xiii.); healing of a dropsical man on the Sabbath, and parable of the great supper (ch. xiv.); parable of the lost sheep, lost piece of money, and prodigal son (ch. xv.); parable of the unjust steward, admonition against avarice, hypocrisy, and reliance on the judgment of men, against divorces; parable of the rich man and Lazarus (ch. xvi.); duty of not giving offence, the cure of ten lepers, and sudden coming of Christ (ch. xvii.); the parable of the importunate widow, and of the Pharisee and publican, and encouragement of the people to bring little children to Jesus; foretelling of his death, and cure of a blind man near Jericho (ch. xviii.); the conversion of Zaccheus; parable of the pounds, triumphal entry into Jerusalem, foretelling of its fate, and teaching in the temple (ch. xix.); Christ's confutation of the chief priests, scribes, elders, and Sadducees (ch. xx.); he commends the poor widow, foretels the destruction of the temple, delivers the parable of the fig-tree, &c. (ch. xxi.); the rulers conspire against Christ; Judas sells him to them; Jesus eats the passover with his disciples; institutes the Lord's supper, foretels his being betrayed; abandonment by his disciples, and denial by Peter, and going out to the Mount of Olives, where he is in an agony, he is apprehended, brought to the high priest's house, denied by Peter, and tried before the Sanhedrim (ch. xxii.); he is delivered to Pilate, sent to Herod, again sent to Pilate, condemned and crucified (ch. xxiii.); his resurrection, appearances to the disciples, and ascension into heaven (ch. xxiv.)

The Gospel of St. JOHN consists of twenty-one chapters, containing an account of the pre-existence, divinity, and creative exertion of the Word of God, the dispenser of light

and life (ch. i. 1-5); the mission of John the Baptist, and the non-reception of the Word among the Jews (ver. 6-13); the incarnation and glory of the Word (ver. 14); the Baptist's testimony concerning himself and concerning the Messiah (ver. 15-34); which induces two of his disciples to follow Jesus (ver. 25-39); the calling of Peter, Philip, and Nathanael (ver. 40-51); the miracle of turning water into wine at a marriage in Cana (ch. ii. 1-11); the driving of the buyers and sellers out of the temple (ver. 12-17); the prediction of Christ concerning his death and resurrection, as a proof of his authority (ver. 18-22); the adherence of many to him, because of his miracles, to whom he will not trust himself, "knowing what is in man" (ver. 23-25); the conversation of Christ with Nicodemus, on regeneration, faith, and fortitude in the cause of truth (ch. iii. 1-21); the baptizing of the disciples of Christ in Judea, while John baptizes in Enon (ver. 22-24); the testimony of John to the superior excellence of the mission, and the personal dignity of Christ (ver. 25-36); the conversation of Christ with a Samaritan woman, near Sychar, to whom he avows himself to be the Messiah; and many of the Samaritans believe on him (ch. iv. 1-42); the healing of the nobleman's son who was sick at Capernaum (ver. 43-54); the curing of a man who had been diseased thirty-eight years, at the pool of Bethesda, whom Jesus orders to carry home his couch on the Sabbath (ch. v. 1-9); the altercation of the Jews in consequence, first with the man, and then with our Lord, who defends himself by the example of his Father, and proves his mission by the testimony of John, the miracles he wrought, the declaration of his Father at his baptism, and the Jewish Scriptures (ver. 10-47); the feeding of five thousand men with five loaves and two fishes (ch. vi. 1-15); the miracle of Christ's walking on the sea to his disciples (ver. 16-21); the instructions of Christ to the people who flock about him at Capernaum, declaring himself to be the bread of life, prefigured by the manna, at which many are offended and forsake him (ver. 30-66); the declaration of Peter, in the name of the twelve, that Jesus is "the Son of God" (ver. 67-71); the teaching of Christ in the temple at the feast of tabernacles, and the attempt of the Jews to take him (ch. vii.); his dismissal of the woman taken in adultery, the justification of his doctrine, the opposition of the Jews, and his assertion of his dignity, at which the Jews attempt to stone him, which he eludes (ch.

viii.) ; the cure of a man born blind by Christ, and his declaration of his being "the Son of God," and the design of his coming (ch. ix.) ; Christ's representation of himself as the door of the sheepfold, and the good Shepherd, declaring that his works prove his mission, and that "he and the Father are one," at which the Jews attempt to stone him ; but he escapes and goes beyond Jordan, where many believe on him (ch. x.) ; the raising of Lazarus from the dead by Jesus, in consequence of which many Jews believe, while the Pharisees and rulers hold a council against him (ch. xi.) ; the anointing of Christ by Mary at Bethany ; his triumphal entry into Jerusalem ; prophecy of his death ; and warning to the Jews (ch. xii.) ; the washing of the feet of his disciples, and prediction of his betrayal by Judas, and denial by Peter (ch. xiii.) ; the consolatory discourse of Christ to his disciples and prayer for them (ch. xiv.-xvii.) ; his crucifixion (ch. xviii., xix. 1-37) ; his resurrection and appearance to his disciples (ch. xix. 38-42, xx., xxi.)

The ACTS OF THE APOSTLES consists of twenty-eight chapters ; containing an account of the ascension of Christ, the death of Judas, and the choice of Matthias in his stead (ch. i.) ; the effusion of the Holy Spirit at the feast of Pentecost, and Peter's discourse to the people in consequence (ch. ii.) ; the healing of a lame man by Peter and John, and Peter's discourse to the people on the occasion (ch. iii.) ; the imprisonment of Peter and John, in consequence of this miracle and teaching, the defence of Peter before the council, and their dismissal, after being threatened (ch. iv.) ; the death of Ananias and Sapphira, and various miracles of the apostles, who, being imprisoned, are delivered by an angel, and being again apprehended, defend themselves before the council, and are beaten and dismissed (ch. v.) ; the ordination of seven deacons, and the discourse and martyrdom of St. Stephen (ch. vi., vii.) ; the first Jewish persecution, the planting of a church in Samaria, and the conversion of the Ethiopian eunuch through the ministry of Philip (ch. viii.) ; the conversion, baptism, and first preaching of St. Paul (ch. ix. 1-31) ; the healing of Æneas, and raising of Tabitha, by St. Peter, the conversion of Cornelius and his family, and the defence of Peter for having associated with the Gentiles (ch. ix. 32-43, x., xi. 1-18) ; the diffusion of the Gospel in Phœnice, Cyprus and Antioch, where the disciples are first called Christians (ch. xi. 19-30) ; the murder of the Apostle James by Herod

Agrippa, the miraculous deliverance of Peter from prison, and the miserable death of Herod (ch. xii.); the planting of several churches in Cyprus, Perga in Pamphylia, Antioch in Pisidia, Iconium, Lystra, and Derbe, by Paul and Barnabas, and their return to Antioch in Syria (ch. xiii., xiv.); the decision of the apostles at Jerusalem respecting circumcision, and keeping the ceremonial law, with their letter to the churches upon the subject (ch. xv. 1-35); the departure of Paul from Antioch, and his preaching in various countries, particularly at Philippi, where he is imprisoned, with the subsequent conversion of the jailer (ch. xv. 36-40, xvi.); the journeys and labors of Paul and his associates at Thessalonica, Berea, and Athens, with his masterly defence before the court of Areopagus (ch. xvii.); his journey to Corinth, and thence to Antioch (ch. xviii. 1-22); his third departure from Antioch, and the consequence of his preaching at Ephesus (xviii. 23-28, xix.); his labors in Greece and Asia Minor, and his journey to Jerusalem (ch. xx.); his persecution at Jerusalem, whence he is sent a prisoner to Cæsarea (ch. xxi.-xxiii. 1-30); his arrival at Cæsarea, his defence before Felix, appeal to Cæsar, and defence before Agrippa (ch. xxiii. 31-35, xxiv.-xxvi.); his voyage from Cæsarea, shipwreck on the island of Melita, and arrival at Rome, where he preaches the Gospel, and resides two years (ch. xxvii., xxviii.)

In the EPISTLE TO THE ROMANS, after the introduction, in which St. Paul shows his apostolical authority, and the great subject of his ministry, and salutes the Christians at Rome, thanking God on their account, and praying for them (ch. i. 1-15); he proceeds to show the relations and obligations of man to God his Creator, and his apostacy from his worship and service; and proves the universal sinfulness of both Gentiles and Jews, and the utter impossibility of any man's justifying himself before God by his obedience (ver. 16-32, ch. ii., iii. 1-20.) Having thus brought in the whole world guilty before God, deserving of wrath, and shut up under sin and condemnation, he next states the method of salvation by the mercy of God, through the redemption of his Son, and the way of justification by faith in his blood, and the imputation of his righteousness, as "the righteousness of God, which is unto and upon all that believe" (ch. iii. 21-31, iv.) He then proceeds to show, that this way of justification is closely connected with sanctification and obedience; states the believer's experience and conflicts; and displays his character, hopes,

and privileges ; and at length leads our reflections back to the source of all their blessings, in the sovereign love and mercy of God (ch. v.-xi.) Having thus stated doctrines, and answered objections, and discussed several questions relative to the call of the Gentiles and the rejection of the Jews, he applies the whole discourse by a variety of practical exhortations, precepts, and instructions, enforced by proper motives (ch. xii.-xv. 1-13) ; and having touched upon some particulars suited to the circumstances of those times, he excuses himself for thus writing to the Romans, and for not having come to them, recommends himself to their prayers, and concludes with affectionate salutations, cautions, and prayers, and with ascribing glory to God our Saviour (ch. xv. 14-33, xvi.)

In the FIRST EPISTLE TO THE CORINTHIANS, the Apostle, after having saluted the church, and expressed his thankfulness for the grace and gifts conferred upon them (ch. i. 1-9) ; reproves their dissensions, exhorts them to unity, defends himself against false teachers, who had alienated them from him, and adds many powerful arguments to reunite them in affection to himself (ch. i. 10-31, ii.-iv.) ; reproves them for not excommunicating an incestuous person (ch. v.) ; and for their covetous and litigious temper, which caused them to prosecute their brethren before heathen tribunals (ch. vi. 1-9) ; dissuades them from fornication, by showing its enormity (ch. vi. 10-20) ; gives suitable directions concerning matrimony (ch. vii. 1-16) ; the civil condition of Christians (17-24), the celibacy of virgins (25-38), and widows (39, 40) ; of things sacrificed to idols (ch. viii.-xi. 1) ; and of women speaking in public, and the dress of the sexes (ch. xi. 2-17) ; reproves their irregularities in celebrating the Lord's supper, with directions for receiving it worthily (ch. xi. 17-34) ; delivers instructions respecting the desiring and exercising of spiritual gifts (ch. xii.-xiv.) ; proves the certainty of the resurrection, and answers the cavils of false teachers against the doctrine (ch. xv.) ; and concludes with directions relative to the contributions for the saints at Jerusalem, promises of shortly visiting them, and salutations to various members of the Church (ch. xvi.)

In the SECOND EPISTLE TO THE CORINTHIANS, the Apostle justifies himself from the charge of levity, or worldly policy, in delaying his journey to Corinth, assigning those reasons for this part of his conduct which could not have been dis-

closed with propriety till the effect of his former epistle had appeared (ch. i.) ; declares the justice of his sentence against the incestuous person, and gives suitable directions respecting his restoration (ch. ii.) ; expatiates on his own conduct in the Christian ministry, intermixing many exhortations with the avowal of his motives and fervent affections in the sacred work (ch. iii.-vii.) ; excites them, with great address and earnestness, to complete their contributions for their poor brethren in Judea, showing the manifold advantages of such services (ch. viii., ix.) ; contrasts more directly, yet evidently with great reluctance, his own gifts, labors, sufferings, and conduct, with the pretences of their false teachers, showing himself to be "not a whit" inferior to any of the apostles ; and concludes with various admonitions, and affectionate good wishes and prayers (ch. x.-xiii.)

The EPISTLE TO THE GALATIANS, in which the Apostle, after saluting the churches of Galatia (ch. i. 1-5), and establishing his apostolic commission against the attacks of the false teachers (ch. i. 6-24, ii.) ; he reproves them for departing from that Gospel which he had preached to them, and confirmed by the gift of the Holy Ghost (ch. iii. 1-5) ; proves that justification is by faith alone, and not by the deeds of the law, from the example of Abraham, the testimony of Scripture, the curse of the law, the redemption of Christ, and the Abrahamic covenant, which the law could not disannul (ch. iii. 6-18) ; shows the use of the law in connexion with the covenant of grace (ch. iii. 19-24) ; concludes that all believers are delivered from the law, and made the spiritual seed of Abraham by faith in Christ (ch. iii. 25-29) ; illustrates his inference by God's treatment of the Jewish church, which he put under the law, as a father puts a minor under a guardian, (ch. iv. 1-7) ; shows the weakness and folly of the Galatians in subjecting themselves to the law, and that by submitting themselves to circumcision they become subject to the whole law, and would forfeit the benefits of the covenant of grace (ch. iv. 8-31, v. 1-9) ; gives them various instructions and exhortations for their Christian conduct, and particularly concerning a right use of their Christian freedom (ch. v. 10-26, vi. 1-10) ; and concludes with a brief summary of the topics discussed, and by commending them to the grace of Christ (ch. vi. 11-18.)

The EPISTLE TO THE EPHESIANS, in which the Apostle, after saluting the church (ch. i. 1, 2) ; praises God for the

whole Gospel blessing (ch. i. 3-14); thanks God for them, and prays for their more complete illumination and deeper experience of the grace and comforts of the Gospel (ch. i. 15-23); contrasts their former wretched and ruined state with their present happy condition, as saved by grace, through the atonement of Christ, reconciled to God, and forming one church, temple, and family with the Jewish converts (ch. ii.); declares that the mystery concerning their salvation, which was before concealed, had been made known to him by revelation (ch. iii. 1-12); fervently prays that they may be strengthened, enlightened, sanctified, and comforted (ch. iii. 13-21); exhorts them to walk worthy of their calling, agreeably to the unity of the Spirit and the diversity of his gifts, and to the difference between their former and present state (ch. iv. 1-24); to avoid deceit, anger, dishonesty, and other sins, and to cleave to the practice of the opposite virtues (ch. iv. 25-31, v. 1-21); to discharge faithfully the relative duties of wives and husbands (ch. v. 22, 23), of children and parents (ch. vi. 1-4), and of masters and servants (ch. vi. 5-9), and to war the spiritual warfare by putting on and using "the whole armor of God," and by persevering prayer (ch. vi. 10-20); and concludes by commending Tychicus to them, with affectionate salutations (ch. vi. 21-24).

In the EPISTLE TO THE PHILIPPIANS, the Apostle, after saluting the church (ch. i. 1, 2), expresses his thankfulness for their continuing steadfast in the faith, and prays that they may thus continue (ch. i. 3-11); informs them that his sufferings and imprisonment, so far from impeding the Gospel, had rather contributed to its success (ch. i. 12-19); assures them of his readiness to live or die, as should be most for their welfare and the glory of God, yet on the whole expressing a hope that he should again visit them (ch. i. 20-26); exhorts them to a holy life, and to mutual love and candor, after the example of Jesus Christ; and to work out their own salvation with fear and trembling, that he may rejoice in the day of Christ on their account (ch. i. 21-30, ii. 1-17); promises to send Timothy and Epaphroditus, whom he highly commends (ch. ii. 19-30); solemnly cautions them against Judaizing teachers, and others who were enemies of the cross of Christ (ch. iii. iv. 1); gives suitable admonitions to certain individuals, and some general exhortations to cheerfulness, moderation, prayer, thanksgiving, and universal good behavior (ch. iv. 2-7); thanks them for their seasonable and liberal supply, though

he had learned to be content in every situation (ch. iv. 10-14); mentions some particular cases in which they had ministered to him; promises them a supply of all their spiritual wants through the riches of Christ, to whom he ascribes eternal glory (ch. iv. 15-20); and concludes with salutations from himself and friends at Rome, and a solemn benediction (ch. iv. 21-23).

In the **EPISTLE TO THE COLOSSIANS**, the Apostle, after saluting the church at Colosse (ch. i. 1, 2), thanks God for the good account which he had heard from Epaphras of their faith and love (ch. i. 3-8); assures them that he prayed for their increase in knowledge, holiness, patience, joy, and gratitude for redeeming love (ch. i. 9-14); declares, in the most exalted terms, the personal and mediatorial glory of Christ, and the fulness and freeness of his salvation (ch. i. 15-23); expresses his joy in his labors and sufferings for their sakes, as the Apostle of the Gentiles, and his earnest solicitude to fulfil his ministry among them in the most successful manner, assuring them of his concern and prayers for them and the other churches in the neighborhood, that they might be united in love, and thus comforted, and that they might be established in their adherence to the Christian faith (ch. i. 28, 29, ii. 1-7); warns them against the vain philosophy and human traditions of the new teachers, and their superstitious adherence to the law (ch. ii. 8-17); shows the superiority of Christ to angels, and warns them against worshipping them (ch. ii. 18-23); exhorts them to set their affections on things above, to mortify their carnal lusts, to put away malice, to seek conformity to Christ in holiness, to love each other and be ready to forgive injuries, to let the word of Christ dwell in them richly, to abound in grateful praises, and to do all things in the name of Christ (ch. iii. 1-17); gives suitable instructions respecting the relative duties of husbands and wives, children and parents, servants and masters (ch. iii. 18-25, iv. 1); exhorts them to perseverance in prayer, and to prudence and edifying speech (ch. iv. 2-6); commends Tychicus and Onesimus by whom he sends the Epistle (ch. iv. 7-9); and concludes with salutations, admonitions, and directions (ch. iv. 10-18).

In the **FIRST EPISTLE TO THE THESSALONIANS**, the Apostle, after saluting the church at Thessalonica (ch. i. 1); and thanking God for their faith, love, and patient hope (ch. i. 2-4); shows the Divine origin of the Gospel by its happy effects

among them, highly commending their faith and constancy (ch. i. 5-10); reminds them of his affectionate, faithful labors, and holy life, among them (ch. ii. 1-12); expresses his satisfaction at the manner in which they received the Gospel, and their constancy amidst persecution (ch. ii. 13, 14); shows the guilt and ruin of the unbelieving Jews, especially for opposing the preaching the Gospel to the Gentiles (ch. ii. 15, 16); evinces his joy on their account, his desire of seeing them again, and his hope of a joyful meeting at the coming of Christ (ch. ii. 17-20); declares that his care for them had induced him to send Timothy to establish and encourage them (ch. iii. 1-5); whose good report respecting them had greatly comforted him in his distresses (ch. iii. 6-8); again thanks God on their behalf, and shows how earnestly he desires to see them (ch. iii. 9, 10); prays that he may be enabled to visit them, and further their growth in holiness and love, and perseverance to the end (ch. iii. 11-13); exhorts them to increasing diligence in obeying Christ, to chastity and integrity in all things, to abound in love to one another, to industry in their respective callings, and for moderate sorrow for deceased brethren, from the assured expectation of the coming of Christ to raise the dead, to change the living, and to receive all his people to himself (ch. iv.); and, as this advent of Christ will be sudden, and bring inevitable destruction on the wicked, he shows that "the children of light" are especially called on to prepare for it, in vigilance and sobriety, with faith, love, and hope, and to comfort and edify one another (ch. v. 1-11); and then, after various exhortations, instructions, admonitions, and encouragements (ch. v. 12-25); he concludes with affectionate prayers and salutations (ch. v. 26-28.)

In the SECOND EPISTLE TO THE THESSALONIANS, after saluting the church of Thessalonica (ch. i. 1, 2); the Apostle thanks God for their growth in faith and love, and their patience and perseverance under persecution, in which he encourages them by the glorious coming of Christ, as universal Judge, for the destruction of unbelievers, and the complete salvation of his people (ch. i. 3-10); prays for their perfect sanctification and meetness for the heavenly felicity (ch. i. 11, 12); warns them against groundlessly supposing that "the day of the Lord" was at hand, which he shows must be preceded by a great apostacy, in which "the man of sin" would cause the destruction of numbers, and then sink him-

self into perdition (ch. ii. 1-12); thanks God for his grace in choosing and calling the Thessalonians "unto salvation and glory," exhorts them to steadfastness, praying that they may be "comforted and established in every good word and work" (ch. ii. 13-17); requests their prayers for himself and his coadjutors, especially for the success of their ministry, at the same time expressing his confidence in them, and praying for them (ch. iii. 1-5); charges them to censure and withdraw from disorderly walkers, who neglected their own business and intermeddled with that of others, interspersing suitable arguments, directions, and exhortations (ch. iii. 6-15); and concludes with solemn benedictions (ch. iii. 16-18.)

In the FIRST EPISTLE TO TIMOTHY, the Apostle having saluted Timothy (ch. i. 1, 2); reminds him of the purpose for which he was left at Ephesus (ch. i. 3, 4); shows that "the end of the commandment is love, from a pure heart, and unfeigned faith," from which some having swerved, in attempting to preach the law had perverted it, and that the law is good, but intended to condemn transgressors, which accords also with the Gospel (ch. i. 5-11); expresses his gratitude to God for his own conversion, by which encouragement was given to sinners in every age (ch. i. 12-17); charges Timothy to maintain faith and a good conscience, and mentions some who had renounced the truth, and whom he had delivered to Satan (ch. i. 18-20); gives particular directions concerning the performance of public worship in the Ephesian church, enjoining prayers and thanksgivings for all men, and especially for kings and rulers, the modest dress of women, &c. (ch. ii.); delivers instructions respecting the qualifications of the persons whom Timothy was to ordain as bishops and deacons of that church (ch. iii.); foretels a great apostacy, and corruption of Christianity, in after times (ch. iv. 1-5); directs Timothy in respect of his doctrine and personal conduct (ch. iv. 6-16); how to admonish elders, and younger persons, men and women (ch. v. 1, 2); how to treat widows (ch. v. 3-16); diligent rulers and teachers (ch. v. 17, 18); accused elders and offenders (ch. v. 19, 20); delivers a solemn charge to faithfulness and impartiality in ordaining pastors (ch. v. 21, 22); advises Timothy concerning his health, &c. (ch. v. 23-25); shows the duty of servants (ch. vi. 1, 2); teaches Timothy to shun, as corrupters of the Gospel, those who preach things contrary to the apostle's doctrine (ch. vi. 3-5); declares the advantages of godliness

with contentment (ch. vi. 6-8); shows the mischiefs arising from the love of money (ch. vi. 9, 10); exhorts Timothy to flee from these evils, to "follow after righteousness," "to fight the good fight of faith," and to be faithful till the coming of Christ (ch. vi. 11-14); ascribes glory to the eternal God (ch. vi. 15, 16); teaches him to charge the rich to avoid pride and confidence in wealth, and to abound in liberality, as seeking a treasure in heaven (ch. vi. 17-19); exhorts him to adhere to the faith, avoiding profane and vain controversies, and concludes (ch. vi. 19, 20.)

In the SECOND EPISTLE TO TIMOTHY, the Apostle having affectionately saluted Timothy, with thanksgiving and prayer (ch. i. 1-3); he expresses a great desire to see him, remembering his faith, and that of his grandmother and mother (ch. i. 4, 5); exhorts him to stir up the gift of God which is in him (ch. i. 6); charges him not to be ashamed of the Divine testimony, or of him the Lord's prisoner, but to prepare for suffering, as having been saved, and called by the grace of God, according to the Gospel, which fully reveals life and immortality (ch. i. 7-10); and of which he, Paul, had been made an apostle, for which cause he suffered, without either being ashamed or afraid, as he knew the power of him in whom he trusted (ch. i. 11, 12); exhorts Timothy to steadfastness and faithfulness (ch. i. 13, 14); shows that those of Asia had turned from him (ch. i. 15); commends the diligent and courageous kindness of Onesiphorus, praying fervently that he and his family may find mercy from God at the last day (ch. i. 16-18); exhorts Timothy to appoint faithful ministers, and to courage, fidelity, and patience, as "the good soldier of Christ," in remembrance of Christ as risen from the dead, in imitation of the apostle's example, and in assured faith and hope (ch. ii. 1-13); charges him to warn the flock against false teachers, and vain controversies, studying, as an approved workman, "rightly to divide the word of truth" (ch. ii. 14-16); shows the pernicious effects of the error of Hymeneus and Philetus, though "the foundation of God stands sure" (ch. ii. 17-21); teaches him what to flee and what to follow, to shun disputatious questions, and to instruct opposers with meekness (ch. ii. 22-26); foretels grievous times in the last days, through the devices and opposition of false teachers (ch. iii. 1-9); proposes to him his own example, exhorting him to continue in the faith (ch. iii. 10-14); shows the excellency, authority, and sufficiency of the Sacred

Scriptures, which Timothy had known from his youth (ch. iii. 15-17); charges him to be diligent and faithful in his ministry, especially as he had nearly finished his work (ch. iv. 1-8); presses him to come to him, and bring Mark with him (ch. iv. 9-15); shows how his brethren had forsaken him, and how the Lord had supported him (ch. iv. 16-18); and concludes with salutations and benedictions (ch. iv. 19-22.)

In the *EPISTLE TO TITUS*, the Apostle, after showing the nature and importance of his own office, and saluting Titus (ch. i. 1-4); states for what purpose he had left him in Crete, and what manner of persons he should ordain as elders (ch. i. 5-9); exposes the dangerous principles and selfishness of false teachers, and the bad national character of the Cretans, which he must "sharply rebuke" and instruct, that "they may be sound in the faith" (ch. i. 10-16); directs him to teach the people in their several relative duties, for the honor of the Gospel, to exemplify them in his own conduct, and to take heed to his doctrine (ch. ii. 1-10); enforces his exhortations by showing the holy tendency and efficacy of the Gospel, and charges him to act with authority and firmness (ch. ii. 11-15); directs him to inculcate subjection to rulers, and good behavior to all men, from a consideration of their own sinfulness, and their salvation by the mercy of God (ch. iii. 1-8); cautions him to avoid foolish questions, and shows him how to deal with heretics (ch. iii. 9-11); and, directing him to come to him at Nicopolis, and giving instructions about other matters, he concludes with salutations (ch. iii. 12-15).

The *EPISTLE TO PHILEMON* was written by St. Paul to reunite Philemon to his once unfaithful servant Onesimus, who had been converted by his instrumentality while confined at Rome.

In the *EPISTLE TO THE HEBREWS*, the Apostle sets forth the personal and mediatorial dignity and glory of Jesus Christ, the Son of God, by whom the Father speaks to men under the Gospel dispensation (ch. i. 1-4); proves from the Old Testament Scriptures, that the Messiah is far greater than the angels, and worshipped by them as their Creator and Lord (ch. i. 5-14); exhorts them to attend to the Gospel, from the consideration of the danger of "neglecting so great salvation," thus revealed and confirmed (ch. ii. 1-4); advances further proofs of the superiority of Christ to angels, notwithstanding his temporary humiliation in our nature (ch. ii. 5-9); shows

the motives, reasons, condescension, and benefits of his incarnation, temptations, sufferings, and death, as connected with his being the great High Priest and Saviour of his people (ch. ii. 10-18); demonstrates and illustrates the vast superiority of Christ above Moses (ch. iii. 1-6); solemnly warns the Hebrews not to copy the example of their unbelieving ancestors who perished in the wilderness (ch. iii. 7-19, iv. 1, 2); exhibits the certainty and excellency of the heavenly rest, of which that of the Sabbath, and of Canaan, were types (ch. iv. 3-11); urges the energy of the word of God, the omniscience of our Judge, the compassion of our great High Priest, as powerful motives to steadfastness, and earnestness in coming to the throne of grace (ch. iv. 12-16); demonstrates the superiority of Christ to the Aaronic priesthood, as a "High Priest after the order of Melchisedek" (ch. v. 1-10); reproves the Hebrews for their small proficiency in Christianity (ch. v. 11-14); purposes, therefore, to lead them forward in the knowledge of Christ (ch. vi. 1-3); shows the desperate state of apostates, which he illustrates by the simile of barren land which no culture improves (ch. vi. 4-8); declares, however, his favorable opinion of them, and his desire of their fruitfulness and diligence, in order to their assured hope to the end (ch. vi. 9-12); expatiates on the security of the covenant of grace, as confirmed to Abraham by the promise and oath of God, for the strong consolation of all believers (ch. vi. 12-20); proves and illustrates the superiority of Melchisedek's typical priesthood above that of Aaron (ch. vii. 1-10); shows it was intended that the priesthood should be changed, and consequently the ritual law disannulled, at the coming of the Messiah, that a better covenant and priesthood might take place, which was needful for the perfect state of the church, and for the salvation of all who come to God by Jesus Christ, to the uttermost, and for ever (ch. vii. 11-28); produces further evidence of the superiority of the Messiah's priesthood to that of Aaron, and shows that it was predicted that the Sinai covenant would be abrogated, to make way for a new and better covenant, through a superior Mediator (ch. viii.); exhibits the typical nature of the tabernacle, its furniture and ordinances, applying it to the priesthood, sacrifice, and covenant of Christ (ch. ix.); proves the inefficiency of the legal sacrifices, and their abolition by the substitution of the sacrifice of Christ, by which believers obtain eternal remission (ch. x. 1-18); exhorts the believing Hebrews to faith, prayer,

and constancy in the Gospel, and to love and good works, showing the danger of wilfully renouncing Christ, after having received the knowledge of the truth (ch. x. 19-39); illustrates the nature, excellency, efficacy, and fruits of faith by the examples of the most eminent saints, from Abel to the close of the Old Testament dispensation (ch. xi.); exhorts them to constancy, patience, and diligence (ch. xii. 1-13); to peace and holiness, and to jealous watchfulness over themselves and each other (ch. xii. 14-17); to an obedient reception of the Gospel, and a reverential worship of God (ch. xii. 18-29); to brotherly love, hospitality, compassion, chastity, contentment, and trust in God (ch. xiii. 1-3); to recollect the faith, examples, and happy end of their deceased pastors (ch. xiii. 4-8); to watchfulness against false doctrines, regard to the sacrifice of Christ, willingness to bear reproach for him, thanksgiving to God, liberality to men, subjection to vigilant and faithful teachers, and prayer for himself (ch. xiii. 9-19); and concludes with an earnest prayer to the "God of peace," through the Great Shepherd, and the blood of his covenant, for the Hebrews, and with apostolic salutations (ch. xiii. 20-25).

In the GENERAL EPISTLE of JAMES, the Apostle, addressing "the twelve tribes which are scattered abroad," exhorts them to joyful patience under trials (ch. i. 1-4); and to ask wisdom of God, in faith, with an unwavering mind (ch. i. 5-8); counsels the poor and rich, and shows the happiness of those who endure (ch. i. 9-12); shows that God tempts no man to sin, but is the author of every good and perfect gift (ch. i. 13-18); cautions them against pride, loquacity, anger, and malice, and admonishes them to receive the word of God with meekness, and to reduce it to practice (ch. i. 19-27); cautions them against partiality to the rich, and contempt of the poor, especially in places of worship, as contrary to the law of love (ch. ii. 1-9); shows that the transgression of one commandment violates the whole law (ch. ii. 10-12); proves that faith without works is dead and unprofitable, which he illustrates by the examples of Rahab and Abraham (ch. ii. 13-26); cautions them against assuming and aspiring conduct (ch. iii. 1, 2); shows the fatal effects of an unbridled tongue, and the duty of governing the tongue (ch. iii. 3-12); contrasts the nature and defects of earthly wisdom, with those of heavenly (ch. iii. 13-18); exhibits the bad effects of the lusts and passions of the human heart (ch. iv. 1-6); exhorts to repentance,

and to submission to God (ch. iv. 7-10); cautions them against detraction and censoriousness, and carnal security, and exhorts to dependance on God, by a consideration of the shortness and uncertainty of life (ch. iv. 11-17); denounces awful judgments on the rich and wicked Jews (ch. v. 1-6); exhorts them to patience and meekness under trials, in the hope of a speedy deliverance (ch. v. 7-11); cautions them against swearing, and admonishes them to prayer and praise (ch. v. 12, 13); gives suitable instructions concerning visiting the sick, and concerning Christians confessing their faults to one another, declaring the efficacy of fervent prayer (ch. v. 14-18); and encourages them to attempt the conversion of sinners, and the recovery of their offending brethren (ch. v. 19, 20.)

In the **FIRST EPISTLE** of **PETER**, the Apostle, addressing the strangers and foreigners in Asia Minor, with salutations, and thanksgivings to God for his abundant mercy, and the inestimable blessings bestowed upon them (ch. i. 1-5); shows the nature and benefit of their trials, and the joy in loving and rejoicing in an unseen Saviour, and receiving his salvation, by which they are counterbalanced, a salvation into which the prophets had diligently inquired, and into which angels desired to look, and the preaching of which by the apostles the Holy Spirit had confirmed and prospered (ch. i. 6-12); exhorts them, from these considerations, to a holy and circumspect conduct, as the worshippers of a holy God, and as redeemed with the precious blood of Christ (ch. i. 13-20); to a pure and fervent love of one another, being brethren by regeneration, through the word of God (ch. i. 21-25), and to lay aside all selfish and angry passions, that they may long for "the sincere milk of the word," and grow by it (ch. ii. 1-3); exhibits the preciousness of Christ, the chief Corner-stone, to believers as built on him by faith, and thus made a holy temple and a spiritual priesthood, while unbelievers stumble and perish (ch. ii. 4-8); declares the character and privileges of believers, as called out of darkness into light, to show forth the praises of God (ch. ii. 9, 10); beseeches them to abstain from fleshly lusts, and by their good conversation to glorify God (ch. ii. 11, 12); enforces obedience to magistrates and rulers (ch. ii. 13-17); and of servants to their masters; exhorting them to suffer patiently even for well-doing, after the example of Christ, and from love to him (ch. ii. 18-25); exhorts wives and husbands to fulfil their respective duties (ch.

iii. 1-7); and Christians to live in amity, to forgive injuries, to be steadfast under persecutions, and to profess and defend the truth with meekness, and maintain a good conscience, according to the nature of their calling, their privileges, and the example of Christ (ch. iii. 8-18); shows that the destruction of the impenitent antediluvians was an emblem of that of the wicked, and the preservation of Noah and his family in the ark, an emblem of the salvation of those who had not only the sign of baptism, but the thing signified by it, through a risen and glorified Redeemer (ch. iii. 18-22); exhorts them to cease from sin, in conformity to Christ, who had suffered for it, and to live holy lives, though reproached for it, in expectation of a future judgment (ch. iv. 1-6), sobriety, watchfulness, and prayer, because "the end of all things is at hand" (ch. iv. 7), and to love, hospitality, and a due improvement of talents, as the stewards of God, and in order to glorify him (ch. iv. 8-11); gives various encouragements to patience, and confidence in God, amid persecutions, with cautions and instructions (ch. iv. 12-19); exhorts "the elders to feed the flock of God," willingly, cheerfully, disinterestedly, and humbly, and to be examples to it, expecting from the chief Shepherd, at his appearance, an unfading crown of glory (ch. v. 1-4); requires the younger to submit to the elder, and all of them to be "clothed with humility," "casting all their care upon God" (ch. v. 5-7), and to be "sober, and vigilant," and steadfastly, by faith, to "resist the devil," and bear tribulation (ch. v. 8, 9); and concludes with prayers, salutations, and benedictions (ch. v. 10-14.)

In the SECOND EPISTLE of PETER, the Apostle, having saluted his brethren, and shown the blessings to which God had called them (ch. i. 1-4); earnestly exhorts them to diligence in every good work, in order to make "their calling and election sure," intermixing suitable warnings and encouragements (ch. i. 5-11); states, that aware of his approaching martyrdom, he is the more diligent in thus admonishing them, that they may remember these things after his decease (ch. i. 12-15); urges the evidence of what he had seen and heard "in the holy mount," in confirmation of his testimony concerning the power and coming of Christ, referring them to a "more sure mode of prophecy," and instructing them concerning its interpretation and source (ch. i. 16-21); foretels the coming of false teachers, showing their corrupt tenets and practices, and the divine judgments against them (ch. ii.);

reminds his brethren of the promised coming of Christ, predicting that scoffers will ridicule their expectation of that event, being willingly ignorant of the truth (ch. iii. 1-7); shows the reason why that great day is delayed, and its awful manner, circumstances, and consequences, with suitable exhortations and encouragements to diligence and holiness (ch. iii. 8-14); declares the agreement of his doctrine with that of St. Paul (ch. iii. 15, 16); and concludes with warning the reader against seducers, and exhorting them to "grow in grace, and in the knowledge of Christ" (ch. iii. 17, 18.)

In the FIRST EPISTLE of JOHN, the Apostle declares what he had seen and heard of Christ, the Word of life, that others may have fellowship with him, and with God and Christ, and may share his joy (ch. i. 1-4); shows that those who have communion with God, and are cleansed from sin by the blood of Christ, walk in the light of holiness; and that the faithfulness and righteousness of God are engaged in the pardon and cleansing of those who "confess their sins;" but all who "say they have no sin" are deceived or deceivers (ch. i. 5-10); warns his "dear children" not to sin, yet points out to them Christ the Advocate with the Father, and the propitiation for their sins, and the sins of the world (ch. ii. 1, 2); shows that the knowledge of Christ, and union with him, must be evidenced by obeying and imitating him, and by love to the brethren (ch. ii. 3-11); warns them against the "love of the world" (ch. ii. 12-17); cautions them against many antichrists, who fatally seduce some professed Christians, declaring the unction of the Holy Spirit an effectual preservative against them (ch. ii. 18-22); points out to them the true doctrine of Christ, exhorting them to adhere to his truth, and abide in him, in expectation of his coming, and to prove their regeneration by an habitually righteous conduct (ch. ii. 23-29); breaks out in admiration of the love of God, in making us his children, and giving us present privileges, with the hope of inconceivable felicity, showing that all who have this hope "purify themselves as he is pure" (ch. iii. 1-3); shows how the children of God, and the children of the devil, may be distinguished (ch. iii. 4-10); exhorts them to "love one another," contrasting this love with the example of Cain, and warning them to expect the hatred of the world, pointing out "the love of the brethren" as the distinguishing evidence of conversion, and explaining its nature and effects (ch. iii. 11-24); warns them against

those who falsely profess to be inspired, giving directions for distinguishing the Spirit of truth from that of error (ch. iv. 1-6); exhorts them to love one another, from the example of God in giving his Son for sinners, and from various considerations, tending to show its nature, necessity, benefit, efficacy (ch. iv. 7-21); shows the connexion between faith in Christ, regeneration, love to God and his children, obedience to his commandments, and victory over the world (ch. v. 1-5); states the manifold testimonies by which the doctrine of Christ is proved, declaring the inseparable union between faith and eternal life (ch. v. 6-13); reminds them of the Lord's readiness to hear their prayers (ch. v. 14, 15); gives an intimation that there is "a sin unto death," and the regenerate man's security against it (ch. v. 16-18); strongly marks the difference between "the world that lieth in wickedness," and true believers (ch. v. 19, 20); and cautions them against idolatry (ch. v. 21.)

In the SECOND EPISTLE of JOHN, the apostle commends "the elect lady and her children" for their virtuous conduct; exhorts them to love, obedience, and perseverance in the truth; warns them against the delusions of false teachers; and concludes with expressing his hope of seeing them shortly, and with salutations.

In the THIRD EPISTLE of JOHN, the apostle commends the steadfastness and hospitality of Gaius, especially to the ministers of Christ; cautions him against the ambitious and malicious designs of one Diotrephes; highly commends Demetrius to his friendship; and giving intimations of an intended visit, concludes with salutations.

It is probable that ST. JUDE wrote to caution his brethren against the same deceivers whom St. Peter had opposed in his second Epistle, to which this bears a striking resemblance, both in sentiment and style; and it was probably written about the same time, that is, towards the close of A. D. 65, or the beginning of A. D. 66.

The REVELATION of ST. JOHN opens with an account of the source and design of the book, salutations to the seven churches of Asia, ascriptions of glory to God, and a description of the extraordinary vision which the apostle had of the Lord Jesus appearing to him in glory, and commissioning him to write these things to the churches (ch. i.); then follow seven short Epistles from Christ himself to the seven principal churches of Asia,—to the church of Ephesus (ch. ii. 1-

7), to the church of Smyrna (ch. ii. 8-11), to the church of Pergamos (ch. ii. 12-17), to the church of Thyatira (ch. ii. 18-29), to the church of Sardis (ch. iii. 1-6), to the church of Philadelphia (ch. iii. 7-13), and to the church of Laodicea (ch. iii. 14-22). After this, the heavens being opened, the apostle sees the divine glory (ch. iv.); beholds a sealed book, which none but the Lamb can open, and hears the heavenly choir sing the praises of Him that sits on the throne, and of the Lamb that was slain (ch. v.); views the opening of the first six seals, and the emblematical discovery of future events made after each of them (ch. vi.); hears the number of the sealed of the tribes of Israel, and sees an innumerable multitude of all nations before the throne of God (ch. vii.); views the opening of the seventh seal, and the appearance of seven angels with seven trumpets (ch. viii. 1-5); hears the first four trumpets sounded, and the denunciation of the three woes (ch. viii. 6-13), the fifth trumpet, and the first wo (ch. ix. 1-12), the sixth trumpet, and the second wo (ch. ix. 12, 13); beholds, in a vision, a mighty angel with an open little book in his hand, which the apostle receives and eats up (ch. x.). He is directed to measure the temple, the altar, and the worshippers, but to leave "the outer court to the Gentiles" (ch. xi. 1, 2). Power is given to two witnesses, who prophesy in sackcloth 1260 days (ch. xi. 3-6). The beast makes war upon them, and slays them; but after three days and a half they arise and ascend into heaven; and divine judgments overtake their enemies (ch. xi. 7-14). The seventh trumpet sounds; and a discovery is made of the glorious events that shall follow (ch. xi. 15-19). The apostle sees in vision a travailing woman watched by a red dragon, that he might devour her offspring: she is delivered of a son, who is caught up to heaven, and she flees into the wilderness (ch. xii. 1-6). Michael overcomes and casts out Satan, at which there is great joy in heaven; and wo is denounced on the earth, because of Satan's rage and malice (ch. xii. 7-12). The dragon persecutes the woman, who escapes, with the wings which are given her, into the wilderness, and is preserved from his unwearied and varied efforts (ch. xii. 13-17). The apostle sees "a beast rising out of the sea," of great power, rage, and success (ch. xiii. 1-10); and afterwards "a second beast, rising out of the earth," exercising the power of the first beast, making an image of it, and compelling all to worship it (ch. xiii. 11-18); has a view of the Lamb on Mount Zion

with the 144,000 elect, and hears the proclamations, or warnings, given by several angels (ch. xiv); views seven angels prepared to execute judgment, for which purpose seven vials are given to them, and the temple is filled with smoke (ch. xv.). The pouring out of the seven vials, with the judgments which followed (ch. xvi.). The vision of the great harlot, the mystical Babylon, and her utter desolation (ch. xvii.); the lamentation of the kings and merchants at her fall, and the rejoicing of the apostles and prophets over it, (ch. xviii.); the exultation in heaven over her, and at the approach of the heavenly Jerusalem (ch. xix. 1-10). Christ and his followers are seen on white horses, obtaining great and decisive victories, and utterly destroying all opponents, especially the beast and the false prophets and their adherents, who are cast alive into the lake of fire and brimstone (ch. xix. 11-21). Satan is bound by an angel, and imprisoned in the abyss for a thousand years (ch. xx. 1-3). The glorious state of the church during that period (ch. xx. 4-6). Satan is again loosed, deceives the nations, and excites a terrible war against the church; but the assailants are destroyed by fire from heaven, and Satan is cast into hell (ch. xx. 7-10). The general resurrection and final judgment (ch. xx. 11-15). A description of the new heaven, and new earth, and of the new Jerusalem, which is seen coming down from heaven, in which the redeemed dwell in the presence, light, and glory of God and the Lamb (ch. xxi., xxii. 1-5). The angel attests these things to be faithful and true, and forbids John to worship him (ch. xxii. 6-9). Christ himself shows the apostle, that the state of men will soon be unchangeably fixed by his coming to judgment; declares who shall enter heaven, and who shall be excluded; urgently calls upon all who hear, to invite all who are athirst, and are willing to accept of his salvation; and denounces plagues on all who add to, or take away from the words of this prophecy (ch. xxii. 10-19). The apostle desires the speedy advent of Christ, and concludes with a benediction on his readers (ch. xxii. 20, 21).

4. By the principal facts being attested by certain commemorative ordinances, such as,

Among the Jews, Circumcision, the seal of the covenant with Abraham, Gen. xvii. 10.—Herodotus, it is true (in lib. ii.), says, "The Colchians, Egyptians, and Ethiopians are the only nations in the world who have used circumcision from

the remotest period ; and the Phœnicians and Syrians, who inhabit Palestine, acknowledge they received this from the Egyptians." But Herodotus, as Dr. A. Clarke observes, cannot mean *Jews* by Phœnicians and Syrians ; if he does, he convicts himself of falsity ; for no Jew ever did, or ever could, *acknowledge* this with the history of Abraham in his hand. But not only the Jews, but the Arabs, who are the descendants of Ishmael, retain the rite of circumcision to this day ; and the latter perform it, as the other Mahometans also do, at the age of *thirteen*, the precise age of Ishmael when he was circumcised, Gen. xvii. 25.

The *Passover*, instituted to commemorate the preservation of the Israelites when all the first-born of the Egyptians were destroyed ; in celebrating which, the ancient Jews had in view the sufferings of the Messiah, as is evident from Pesachim, fol. 119, quoted by Schoetgen ; where, among the five things said to be contained in the *Great Hallel*, or the Hymn composed of several Psalms sung after the paschal supper, one is, the sufferings of the Messiah, for which they refer to Ps. cxvi. 9.

Intimately connected with this, is the *redemption of the first-born*, agreeably to the divine law, Num. xviii. 15, 16. This is one of the rites which is still practised among the Jews. According to Leo of Modena, it is performed in the following manner : When the child is thirty days old, the father sends for one of the descendants of Aaron : several persons being assembled on the occasion, the father brings a cup, containing several pieces of gold and silver coin. The priest then takes the child into his arms, and addressing himself to the mother, he says, " Is this thy son ?" *Mother*. " Yes." *Priest*. " Hast thou never had another child, male or female, a miscarriage, or untimely birth ?" *Mother*. " No." *Priest*. " This being the case, this child, as first-born, belongs to me." Then turning to the father, he says, " If it be thy desire to have this child, thou must redeem it." *Father*. " I present thee with this gold and silver for this purpose." *Priest*. " Thou dost wish, therefore, to redeem the child ?" *Father*. " I do wish so to do." The priest, then turning himself to the assembly, says, " Very well : this child, as first-born, is mine ; as it is written in *Bemidbar* (ch. xviii. 16.) *Thou shalt redeem the first-born of a month old for five shekels* ; but I shall content myself with this in exchange." He then takes two gold crowns, or thereabouts, and returns the child to his parents.

The feast of *Tabernacles*, kept in commemoration of their dwelling in tents in the wilderness for forty years. The first and last days were to be kept as sabbaths, on which there were solemn assemblies; and for *seven* days sacrifices were offered. On the other festivals, two bullocks sufficed (Num. xxviii. 11, 19, 27), and on the festival at the beginning of this month, only one was appointed; but, on the *first* day of this festival, thirteen young bullocks were appointed; and so on each successive day, with the decrease of only *one* bullock, till on the seventh day, there were only *seven*, making in all *seventy* bullocks. The lambs, and the rams also, were in a double proportion to the number sacrificed at any other festival. This was an expensive service; but more easy at this time of the year than any other, as Bp. Patrick observes, because now their barns were full, and their wine-presses overflowed; and their hearts might well be supposed to be more enlarged than at other times, in thankfulness to God for the multitude of his mercies. The Jewish doctors gave this reason for the daily diminution of the number of the bullocks: the whole number, say they, was according to the languages of the seventy nations of the world; and the diminution of one every day signified, that there should be a gradual diminution of those nations till all things were brought under the government of the Messiah; in whose days "no sacrifices shall remain, but those of thanksgiving, prayer, and praise." This feast was kept with greater jollity than any of the other festivals. Hence, in the Talmud, it is often called חַג *chag*, the feast, κατ' ἐξοχην; and by Philo, εορτων μεγαιστην, the greatest of the feasts; and hence, also, it became more noticed by the heathen than any other. It is probable that Cecrops borrowed from it the law which he made in Athens, "that the master of every family should after harvest make a feast for his servants, and eat together with them who had taken pains with him in tilling his grounds." (Macrob. Saturn. l. i. c. 10.) And, as it was kept at the time of vintage, it is not unlikely that the heathens borrowed their Bacchanalia from it; and this might lead Plutarch into that egregious mistake, that the Jews celebrated it in honor of Bacchus, "because he had a feast exactly of the same kind, called the *feast of tabernacles*, σκηνη; which they celebrated in the time of vintage, bringing tables into the open air, furnished with all kinds of fruit, and sitting under tents made of vine branches and ivy." (Sympos. liv. Q. 6.) At this feast, there was an extraordinary ceremo-

ny of which the rabbins inform us, though there is not the least hint of it in the law of Moses ; namely, the drawing water out of the pool of Siloam, and pouring it, mixed with wine, on the sacrifice as it lay on the altar. This they are said to have done with such expressions of joy, that it became a common proverb, " He that never saw the rejoicing of drawing of water, never saw rejoicing in all his life." (Mishnah, Succah, c. v. § i.) The Jews pretend to ground this custom on the following passage of Isaiah (ch. xii. 3) ; " With joy shall ye draw water out of the wells of salvation ;" and to this ceremony Jesus is supposed to refer, when " in the last day, the great day of the feast, he stood and cried, saying, If any man thirst, let him come unto me, and drink ; he that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water" (Jn°. vii. 37, 38) : thereby calling off the people from their carnal mirth and festive and pompous ceremonies, to seek spiritual refreshment for their minds.

The feast of *Pentecost*, established in commemoration of the giving of the law, Lev. xxiii. 15 ; Deut. xvi. 9 ; and observed in the time of the apostles, Acts ii. 1, &c.

The feast of *Purim*, פּוּרִים, *pur*, seems to be derived either from the Persian بهر, *bahr*, and بر, *bar*, a part, portion, lot, or پارِی, *pari*, any thing which happens *fortuitously*, or *fortunately* ; whence the annual festival in commemoration of the wonderful deliverance of the Jews from their enemies was called פּוּרִים, *Purim*, or in Arabic and Persian فِهر, *Fuhr*, or *Lots* ; which has been observed by them, in all places of their dispersion, from that day to the present time, without any interruption. Though some Christians have hesitated to receive the Book of Esther into the sacred canon, yet it has always been received by the Jews, not only as perfectly *authentic*, but also as one of the most excellent of their sacred books. That it is a genuine and faithful description of a real fact, the observation of the feast of Purim, to the present day, is a sufficient evidence ; since it is impossible, and in fact inconceivable, that a nation should institute, and afterwards continue to celebrate without interruption, through every generation of that people, in a long succession of ages, in whatever places they may have sojourned, this solemn annual festival, merely because one of their nation had written an agreeable

fable or romance. It has been remarked, as an objection to this book, that the name of God nowhere occurs in it: his superintending providence, however, is frequently illustrated. It is shown, indeed, in every part of the work; disconcerting evil designs, and producing great events, by means seemingly inadequate. It also presents an interesting description of mortified pride, and of malice baffled to the destruction of its possessors; and exhibits a very lively representation of the vexations and troubles, the anxieties, treachery, and dissimulation of a corrupt court.

Fasts in memory of the destruction of Jerusalem and the temple by Nebuchadnezzar. It appears from 2 Kings xxv. 8, that Nebuzar-adan came from Riblah to Jerusalem on the *seventh* of the fifth month; but it seems from Jer. li. 5, that he did not set fire to the temple and city till the *tenth* day, being probably occupied on the intervening days in taking the vessels out of the house of the Lord, and collecting together all the riches that could be found. In memory of this calamity, the Jews keep two fasts to this day; the seventeenth of the fourth month, which falls in June, for the destruction of Jerusalem, and the ninth of the fifth month, which falls in July, for the destruction of the temple; both of which are mentioned by Zechariah (vii. 3-5, viii. 19), as kept from this event till his time, a period of 70 years, under the names of the fast of the fourth month, and the fast of the fifth month.

Among Christians, Baptism, appointed to be administered to all Christian converts, Matt. xxviii. 19; Mark xvi. 16; administered to three thousand, Acts ii. 41; to the family of Lydia, Acts xvi. 15; of the jailer, 23; and which is an emblem of the death and resurrection of Christ, Rom. vi. 6.

The *Lord's Supper*, instituted in remembrance of our Lord's death, Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; Acts ii. 42; 1 Cor. x. 16; and the requisites to the proper receiving of which are stated, 1 Cor. xi. 28; the disorders committed therein by the Corinthians reprov'd, 1 Cor. xi. 17; and the danger of unworthily receiving it exhibited, 1 Cor. xi. 29.

The *Lord's Day*, in commemoration of His resurrection which we find observed by the apostles, &c., Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10.

5. By the wonderful establishment and propagation of Chris-

tianity, its triumph over the bigotry of the Jews, and the lawlessness and luxuriousness of the heathen.

Two facts will illustrate this position ; the conversion of the Apostle Paul, and the success of the Christian religion at Corinth.

It is evident that the Apostle Paul considered his extraordinary conversion as a most complete demonstration of the truth of Christianity ; and when all the particulars of his education, his previous religious principles, his zeal, his enmity against Christians, and his prospects of secular honors and preferments by persecuting them, are compared with the subsequent part of his life, and the sudden transition from a furious persecutor to a zealous preacher of the gospel, in which he labored and suffered to the end of his life, and for which he died a martyr, it must convince every candid and impartial person, that no rational account can be given of this change, except what he himself assigns ; and consequently, if that be true, that Christianity is divine.

Corinth, favored by its situation between two seas, rose to the summit of dignity and splendor. From its extensive commerce, it abounded with riches, and was furnished with all the accommodations, elegances, and superfluities of life ; and far exceeded all the cities in the world in the magnificence of its public buildings, such as temples, palaces, theatres, porticoes, cenotaphs, baths, and other edifices. But wealth produced luxury, and luxury a total corruption of manners ; so that the inhabitants became infamous to a proverb, lasciviousness in particular being not only tolerated, but forming a considerable portion of their religion. Notwithstanding this, the arts, sciences, and literature still continued to flourish, every part of the Grecian learning being highly cultivated ; so that before its destruction by the Romans, Cicero (pro lege Manl. c. 5) scrupled not to call it *totius Græciæ lumen*, "The light of all Greece." It possessed numerous schools, in which philosophy and rhetoric were taught by able masters ; and strangers resorted thither from all quarters to be instructed in the sciences. Attention to these circumstances will account for several things mentioned by the Apostle in his letters to this city ; which things, without this knowledge of their previous Gentile state and customs, we could not comprehend. It is indubitably certain, as the Apostle states, that they carried these things to an ex-

tent that was never practised in any other Gentile country ; and yet, even in Corinth, the Gospel of Jesus Christ, effecting what learning and philosophy were utterly unable to accomplish, prevailed over universal corruption and depravity, so much so that it became the seat of a flourishing Christian church !

6. By the principal facts recorded in the Scriptures being confirmed by the accounts of ancient heathen authors ; such as

(1.) The creation of the world out of chaos.—Thus Hesiod, by a corrupt tradition of the truth, makes *chaos* first in existence ; from which he brings *Erebus* (ערב, *erev*, evening) and *Night* (Θεογ. v. 123) : Εκ δ' Ερεβος τε, μελαινα τε Νυξ εγενοντο and he also makes the *night* or *darkness* prior to the light or day, Νυκτος δ' αυτ' Διθηρ τε και Ημερα εξ εγενοντο, Ους τεκε κυσσαμενη, Ερεβει φιλοτητι μιγυισα. Aristophanes (in *Av.* as cited by Lucian in *Philopatr.*) says, Χαος ην και Νυξ, Ερεβος τε μελαν πρωτον—" *Chaos* was first, and *Night*, and gloomy *Erebus*." "In the beginning," says Orpheus (*Suid. voc. Ορφ.* *Cedren. ex Timol. p. 57. Procl. in Tim. βιβ. β. p. 117*), "the heavens were made by God ; and in the heavens there was a *Chaos*, and a terrible darkness was on all the parts of this *Chaos*, and covered all things under the heaven." Anaxagoras, as Laertius informs us (*lib. ii. sec. 6*), begins his book, "All things were at first in one mass ; but an intelligent agent (or mind) came and put them in order ;" Παντα χρηματα ην ομον' ειτα Νους ελθων αυτα διεκοσμησε or as Aristotle gives us his opinion (*Phys. Aus. l. viii. c. 1*), "All things lay in one mass, for a vast space of time, but an intelligent agent came and put them in motion, and so separated them from one another." Φησι γαρ Αναξαγορας, -ομον παντων οντων και ημεροντων τον απειρον χρονον, κινησιν εμποησαι τον Νουν και διακριναι.

(2.) The completion of creation in six days.—The general adoption of the division of time into *weeks*, which is perfectly arbitrary, and which extends from the states of Europe to the shores of Hindostan, and has equally prevailed from the most remote antiquity among the Hebrews, Chaldeans, Assyrians, Persians, Egyptians, Greeks, Romans, and the nations of the north, affords a most striking collateral confirmation of this fact. See Goguet's *Origin of Laws, &c. vol. i. b. iii. ch. ii. art. 2.* Mallet's *Northern Antiquities, vol. i. p. 357, &c.*

(3.) The state of innocence.—This was the origin of the fabled golden age, so exquisitely described by the classic poets ; and which may be distinctly traced in the legends of

our Scythian ancestors, and in the age of perfection among the Hindoos (Strabo, l. xv. Ramayuna, b. i. § 5, 6); and in the classical story of the garden of the Hesperides, we may equally discover an evident tradition of the Mosaical paradise and of the promised Saviour, who was to bruise the head of the dragon. See Faber's *Horæ Mosaicæ*, vol. i. pp. 41-50.

(4.) The fall, and introduction of sin.—See Faber, vol. i. pp. 65-71. Edwards on Scripture, vol. i. pp. 108-110. Gray's Connection, vol. i. pp. 143-147, &c.

(5.) The longevity of the antediluvians.—“All,” says Josephus (*Ant. l. i. c. 3*), “who have committed to writing the antiquities either of the Greeks or Barbarians, attest this longevity of the men before the flood;” and he immediately subjoins, “Manetho, who wrote an account of the Egyptians, Berosus, who compiled [an account of] the affairs of Chaldea, and Moschus, and Hestius, and with them Hieronymus the Egyptian, who have treated of the affairs of Egypt, agree with me in this. Also Hesiod, and Hecatæus, and Hellanicus, and Acusilaus, and Ephorus, and Nicolaus, relate that the ancients lived a thousand years.” Similar traditions of the longevity of men in former ages, are found among the Birmans and Chinese. See Faber, vol. i. pp. 92, 93.

(6.) The deluge.—The truth of this important fact is shown by evidence subsisting to the present day. The highest eminences of the earth, the Alps, the Apennines, Pyrenees, Libanus, Atlas, and Ararat; every mountain of every region under heaven, where search has been made, all conspire in one uniform, universal proof that they all had the sea spread over their highest summits; being found to contain shells, skeletons of fish, and sea monsters of every kind. The most incontestable evidence has been afforded of the universality of this fact: the moosedeer, a native of America, has been found buried in Ireland; elephants, natives of Asia and Africa, in the midst of England; crocodiles, natives of the Nile, in the heart of Germany; and shell-fish, never known in any but the American seas, with the entire skeletons of whales, in the most inland counties of England. This great fact is not only fully confirmed by these fossilized remains in every quarter of the globe, but is attested by Berosus, the Chaldean (*Joseph. cont. Ap. l. i. § 19*), Hieronymus, the Egyptian, Nicolaus of Damascus (*Joseph. Ant. l. i. c. 3*), Abydenus, an ancient Assyrian historian (*Abyd. in Euseb. Præp. Evang. l. ix. c. 12*), Polyhistor, another ancient historian (*Cyril. cont.*

Julian. l. i.) ; and, among the Greeks, by Plato (*De Leg.* l. iii.) and Lucian (in *Timon. De Saltatione, et De Syria Dea*) ; while Ovid's description of Deucalion's flood (*Ovid. Met.* l. i.) is so well known and remembered by every scholar, that it is needless to point out its identity with that of Noah. Add to this, that general traditions of the deluge have been traced among the Egyptians, Chinese, Japanese, Hindoos, Birmans, ancient Goths and Druids, Mexicans, Peruvians, Brazilians, North American Indians, Greenlanders, Otaheiteans, Sandwich Islanders, and almost every nation under heaven ; while the allegorical turgidity of these distorted traditions sufficiently distinguishes them from the unadorned simplicity of the Mosaic narrative.

(7.) The ark and dove.—Plutarch (*De Solertia Animalium*, p. 968, tom. ii.) observes, that a *dove* was sent out by Deucalion, which entering into the *ark* again, was a sign of the continuance of the flood, but afterwards flying away, was a sign of serene weather. Lucian more than once mentions the great deluge in Deucalion's time, and the ark which preserved the small remnant of the human race. (In *Timon.* p. 59. *De Saltatione*, p. 930, tom. i. et *de Syria Dea*, pp. 882, 883, tom. ii. edit. Benedict.)

(8.) The tower of Babel.—This fact is attested by Berosus, the Chaldean historian, who says that it was erected by giants, who waged war with the gods, and were at length dispersed, and the edifice beaten down by a great wind. According to Josephus (*Ant.* l. i. c. 4, § 3), the building of this tower is also mentioned by Hestixæus, and by one of the ancient sibyls ; and also, as Eusebius inform us (*Præp. Evang.* l. ix. c. 14), by Abydenus and Eupolemus. The tower of Babel, Herodotus informs us, was a furlong, or 660 feet, in length and breadth ; and, according to Strabo, it rose to the same altitude. It was of a pyramidal form, consisting of eight square towers, gradually decreasing in breadth, with a winding ascent on the outside, so very broad as to allow horses and carriages to pass each other, and even to turn. This magnificent structure, which seemed to menace the stars, is brought down to the ground, so that its very site is doubtful ; and when supposed to be discovered, in all cases exhibiting a heap of rubbish.

(9.) The destruction of Sodom and Gomorrah.—This is expressly attested by Diodorus Siculus (l. xix. c. 98), Strabo (l. xvi.), Solinus (c. 36), Tacitus (*Hist.* l. v. c. 6), Pliny (l. v.

c. 16), and Josephus (Bell. l. iv. c. 8, § 4); whose accounts mainly agree with the Mosaic narrative; and their reports, respecting the physical appearance of the Dead Sea, are confirmed, in all material points, by the relations of modern travellers.

(10.) Many particulars respecting Abraham, Isaac, Joseph, and Moses. Thus, respecting *Abraham*, Ebn Batrik, in his annals, among other ancient traditions, has preserved the following: "Terah first married *Yona*, by whom he had Abraham; afterwards, he married *Tehevita*, by whom he had Sarah," which agrees with Gen. xx. 11.

Agreeably to the account of the sacred writer of the beauty of *Joseph*, he is universally regarded as the Adonis of the East; his beauty being so celebrated, that a handsome man is frequently compared to him; and the Persian poets vie with each other in descriptions of his comeliness. Mohammed spends the 12th chapter of the Koran entirely on Joseph; whom he represents as a perfect beauty, and the most accomplished of mortals. Two of the finest poems in the Persian language were written on the subject of Joseph and his mistress, by the poets Jamy and Nizamy. The fable of the brave and virtuous Bellerophon and Sthenobia, wife of Prætus, king of the Argives, is also supposed to have been founded on his history.

Numenius, a Pythagorean philosopher, mentioned by Eusebius, speaks of the opposition of the magicians, whom he calls *Jannes* and *Jambres*, to the miracles of *Moses*. Though the names of these magicians are not preserved in the Sacred Text, yet tradition had preserved them in the Jewish records, from which St. Paul (2 Ti. iii. 8) undoubtedly quotes. In the Targum of Jonathan, on Ex. vii. they are called יניס וימבריס, *Janis* and *Jambris*; in the Babylonian Talmud, *Joanne* and *Mambre*; in the comment of R. Tanchum, *Jonas* and *Jombras*; and Abul Faragius (edit. Pococke, p. 26), says that Thermuthis, the daughter of Pharaoh, delivered Moses to the wise men *Janees* and *Jimbrees*, to be instructed in wisdom.

(11.) The Exodus of the Israelites from Egypt, and their miraculous passage of the Red Sea, which are attested by Palemon and Chæremon (cited by African. in Euseb.), Manetho (Joseph. cont. Apion. l. i.), Berosus, Artapanus (Euseb. Præp. Evang. l. ix. c. 27), Strabo, Diodorus Siculus (l. iii. c. 39), Numenius, Justin (l. xxxvi. c. 2), and Tacitus (Hist. l. v. § 5), with some absurd additions from perverted

information. The tradition mentioned by Diodorus, among the Ichthyophagi, who lived near the Red Sea, that the whole bay was once laid bare to the very bottom, and that the waters afterwards returned to their accustomed channel with a most tremendous revulsion, is not extinct to the present day. The inhabitants of the neighborhood of Corondel, according to Dr. Shaw (Travels, p. 349), preserve the remembrance of a mighty army having been once drowned in the bay which Ptolemy calls Clysma. The very country where the event happened, in some degree bears testimony to the accuracy of the Mosaic narrative. The Scriptural Etham is still called *Etti*; the wilderness of *Shur*, the mountain of *Sinai*, and the country of *Paran* are still known by the same names (Niebuhr, Travels, vol. i. pp. 182, 191); and *Marah*, *Elath*, and *Midian*, are still familiar to the ears of the Arabs.

(12.) The giving of the law, and divine appearances.—Several writers, particularly Orpheus, in the verses ascribed to him, speak of the delivery of the two tablets of the law from God, and of the institution of the Hebrew rites (Diodor. l. i.) Add to this that many of the notions of the heathen respecting the appearance of the Deity, and their religious institutions and laws, were borrowed from this book; and many of their fables, as has been shown, were nothing more than distorted traditions of those events which are here plainly related by Moses.

(13.) The history of Job.—The real existence of Job is proved by the concurrent testimony of all eastern tradition: he is mentioned by the author of the Book of Tobit, who lived during the Assyrian captivity (Tob. ii. 12, in the Vulgate); he is also repeatedly mentioned by Mohammed as a real character (Sale's Koran, pp. 271, 375, 4to); and the whole of his history, with many fabulous additions, was known among the Syrians, Chaldeans, and Arabians; among the latter of whom, many of the noblest families are distinguished by his name, and boast of being descended from him (Elmacir, Hist. Saracen, p. 3, D'Herbelot, Bibl. Orient. voce *Aiúb*.)

The history of Job, then, though greatly disguised, is well known among the Asiatics. He is called by Arabian and Persian historians *Ayoub*, which is merely a different pronunciation of the Hebrew *איוב*, *Eeyov*, which has been strangely metamorphosed by Europeans into *Job*. In the *Tareekh Muntekheb*, his genealogy is given thus: "Ayoub the son of Anosh, the son of Razakh, the son of Ais (Esau), the son of

Isaac. He was a prophet ; and was afflicted with a grievous malady *three years*, or, according to others, *seven years* ; at the end of which, when eighty years of age, he was restored to perfect health, and had a son called Bash ben Ayoub. Other writers say he had *five* sons, with whom he made war upon a brutal people called Dsul Kefel, whom he extirpated because they refused to receive the knowledge of the true God, whom he preached to them." Abul Faragius, who calls him *Ayoub assadeek*, Job the righteous, says that the trial of Job happened in the twenty-fifth year of Nahor, son of Serug ; thus making him prior to Abraham. Khondemir, who entitles him Job the patient, says he was descended by his father's side from Esau, and by his mother from Lot ; and then proceeds to give his history, the same, upon the whole, as that contained in this book, though blended with fables. The facts are, however, the same, and we find that, with the oriental historians, the personality, temptation, and deliverance of Job are matters of serious credibility. In fact, whatever uncertainty and variety of opinion may have existed respecting the *country, parentage, and age* of Job, the reality of his history has never been, and never can be, successfully questioned ; and whoever was the *author* of this book, and in whatever *time or language* it may have been written, it has ever been received by both the Jewish and Christian churches, as perfectly *authentic*, and written by the *inspiration* of the Almighty.

(14.) The history of Jonah.—The fame of the prophet's deliverance appears to have been widely propagated among the heathen nations ; and the Greeks, ever fond of adorning the memory of their heroes by every event and embellishment which they could appropriate, added to the fictitious adventures of Hercules, that of having continued three days and nights in the belly of a sea monster, *καρχαρος κυων*, or *shark*, cutting and hacking his entrails, and afterwards coming out of the monster without any injury, except the loss of his hair. The fable of Arion and the Dolphin, of which the date is fixed at a period nearly coeval with that of Jonah, is probably also a misrepresentation of the particulars recorded in this sacred Book.

(15.) The fertility of Palestine.—See Josephus (Ant. l. v. c. 1, § 21 ; l. xv. c. 5, § 1 ; Bell. l. iii. c. 3, § 2), Hecatæus (in Joseph. cont. Ap. l. i. § 22), Pliny (l. v. c. 17), Tacitus (l. v. c. 6), Justin (l. xxxvi. c. 3), and Ammianus Marcelli-

nus (l. xix. c. 26). See also Maundrell, Shaw, Dr. E. D. Clarke (Trav. P. ii. pp. 520, 521, 4to), &c.

(16.) The destruction of the Canaanites by Joshua and the Israelites.—Besides several of the transactions related in the Book of Joshua being confirmed by the traditions current among heathen nations, and preserved by ancient profane historians of undoubted character, there are ancient monuments extant, which prove that the Carthaginians were a colony of Syrians who escaped from Joshua; as also that the inhabitants of Leptis in Africa came originally from the Sidonians, who abandoned their country on account of the calamities with which it was overwhelmed. Procopius relates (Vandal. l. ii. c. 10), that the Phœnicians fled before the Hebrews into Africa, and spread themselves abroad as far as the pillars of Hercules, and adds, “In Numidia, where now stands the city Tigisis (Tangiers), they have erected two columns, on which, in Phœnician characters, is the following inscription: ‘We are the Phœnicians, who fled from the face of Jesus (or Joshua) the son of Naue (Nun).’” The overthrow of Og, king of Bashan, and the Anakim, is considered as having given rise to the fable of the overthrow of the giants; and the tempest of hail-stones was transformed by the poets into a tempest of stones with which Jupiter overwhelmed the enemies of Hercules in Arim, exactly the country where Joshua fought with the children of Anak.

(17.) Jephthah’s devoting his daughter—which gave rise to the story of Iphigenia (*Iphthygenia*, i. e. *the daughter of Jephthah*) being sacrificed by her father Agamemnon to gain the gods over to his side.

(18.) The history of Samson.—The Vulpinaria, or feast of foxes, celebrated by the Romans at the feast of Ceres, in the month of April (the Jewish harvest, but the Roman seed-time), in which they fixed burning torches to the tails of a number of foxes, and let them run through the circus till they were burnt to death, said to be in revenge upon that species of animal for having once burnt up the fields of corn, was evidently derived from the story of Samson, probably conveyed into Italy by the Phœnicians. In the history of Samson and Delilah, we have the original of Nisus, king of Megara, and his daughter Scylla, who cut off the fatal purple lock, upon which victory depended, and gave it to his enemy Minos, then at war with him, who by that means destroyed both him and his kingdom. And, to mention no more, it appears highly

probable, that Samson is the original and essential Hercules of fable; for although the poets have united several particulars drawn from Moses and Joshua, and have added their own inventions, yet the most capital and considerable belong to Samson, and are distinguished by characters so peculiar to him, as to render *him* easily discerned throughout the whole.

(19.) The history of Samuel and Saul.—The following history is given by the Afghans, a people generally supposed to be of Jewish origin: “In a war which raged between the children of Israel and the Amalekites, the latter being victorious, plundered the Jews, and obtained possession of the Ark of the Covenant. Considering this [as] the God of the Jews, they threw it into the fire, which did not affect it. They afterwards attempted to cleave it with axes, but without success: every individual who treated it with indignity was punished for his temerity. They then placed it in their temple; but all their idols bowed to it. At length they fastened it upon a cow, which they turned loose in the wilderness. When the prophet Samuel arose, the Children of Israel said to him, ‘We have been totally subdued by the Amalekites, and have no king. Raise to us a king, that we may be enabled to contend for the glory of God.’ Samuel said, ‘In case you are led out to battle, are you determined to fight?’ They answered, ‘What has befallen us, that we should not fight against infidels? That nation has banished us from our country and children.’ At this time the angel Gabriel descended, and delivering a wand, said, ‘It is the command of God, that the person whose stature shall correspond with this wand shall be king of Israel.’ *Melec Tálút* was at that time a man of inferior condition, and performed the humble employment of feeding the goats and cows of others. One day, a cow under his charge was accidentally lost. Being disappointed in his searches, he was greatly distressed, and applied to Samuel, saying, ‘I have lost a cow, and I do not possess the means of satisfying the owner. Pray for me, that I may be extricated from this difficulty.’ Samuel perceiving that he was a man of lofty stature, asked his name. He answered, ‘*Tálút*.’ Samuel then said, ‘Measure Talut with the wand which the angel Gabriel brought.’ His stature was equal to it. Samuel then said, ‘God has raised Talut to be your king.’ The Children of Israel answered, ‘We are greater than our king. We are men of dignity, and he is of inferior condition. How shall he be our king?’ Samuel

informed them, they should know that God had constituted Talut king, by his restoring the Ark of the Covenant. He accordingly restored it, and they acknowledged him their sovereign." Asiatic Researches, vol. ii. p. 119, et seq.

Similar accounts are current among the Orientals. They relate, that Samuel having made his report to God, that the Hebrews were resolved to have a king, God gave him a vessel or horn full of oil, and a staff, revealing to him, that the man in whose presence the oil should boil in the vessel, and whose stature should be equal to that staff, was appointed for their king. No sooner was this determination published among the people, but all the chiefs of the tribes came with great eagerness to measure themselves by the staff, and to try if the oil would boil in their presence; but in vain. Saul, otherwise called *Sharek*, and surnamed *Talut*, i. e. *the Tall*, who was no more than a carrier of water, or dresser of leather, came to the prophet among the rest, and immediately the oil began to boil in his presence, and he was found just the height of the miraculous staff. On these tokens, Samuel declared him king; but the heads of the tribes, especially that of Judah, to whom the royal dignity had been promised, expostulated, saying, How can this man be our king, who has no estate? How can he support the expense and dignity of the royal state? Samuel replied, The Lord has chosen him, who disposes of kingdoms without control, to whomsoever he pleases. The Israelites would not yet submit, but insisted on having a sign from Samuel, that they might be assured from God, that this was his will. Samuel answered them, This is the miracle that God gives you to confirm his choice; the ark of the Lord which was taken away by the Philistines, shall be brought back to you by the angels. When, therefore, the election of Saul was proclaimed, the Philistines being resolved to conceal the ark of the Lord, which had caused them so many misfortunes by its presence, they hid it in a dunghill, but they were smote with a shameful disease, which determined them to send it back to the confines of the land of Israel. It was no sooner arrived at this place, than the angels of the Lord took it up, and carried it to the tabernacle of Shiloh; and this miracle secured Saul in his kingdom. (See D'Herbelot, Biblioth. Orient. p. 735, 1021.) These traditions may justly be regarded as a confirmation, if such were really wanting, of the Scripture History; and as genuine instances of the *variations* of tradition from that precision

which belongs to truth, even while it approaches near to truth. In reading this, and similar tales, it is impossible the observation should escape our notice, how much SUPERIOR the simple narrations of Scripture are to whatever is current elsewhere; what additional authority they derive from their simplicity, and their unlabored, unassuming manner; what *nature* there is in them, what ease and verisimilitude. No person, whose taste and judgment are undepraved, can hesitate which system to prefer, even supposing the non-existence of other *criteria*.

(20.) The slaying of Goliath.—The tradition of the combat between David and Goliath, in which the latter was killed, is preserved among the Arabs; for he is mentioned in the Koran (sur. ii. 250), where he is called *Galut* or *Jalut*. The Arabs also call the dynasty of the Philistine kings, who reigned in Palestine, when the Hebrews came there, *Galutiah* or *Jalutiah*. Achmed al Fassi, in his book called *Ketab al Jamman*, says, “Those kings were as well known by the name of *Jalaut*, as the ancient kings of Egypt by that of Pharaoh. David killed the *Jalaut*, who reigned in his time, and entirely rooted out the Philistines, the rest of whom fled into Africa, and from them descended the Brebers or Berbers who inhabit the coast of Barbary.” (D’Herbelot under *Gialut*.) It is remarkable that the Berbers themselves should acknowledge their descent from the Philistines. “The name Goliath, which they pronounce *Sghiàlud*, is very common among the Brebers, and the history of the champion of the Philistines is very well known to the Moors. When children quarrel, and the bigger one challenges the smaller to fight, the latter answers, ‘Who will fight with you? (Enta men ulid Sgialud.) You are of the race of Goliath.’ The Jews who dwell among them, on the mountains, all call themselves Philistines.” Host’s Account of Morocco and Fez, p. 133.

(21.) Many remarkable circumstances respecting David and Solomon, which are mentioned by Eupolenus and Dios, as quoted by Eusebius (Præp. Evang. lib. ix. c. 30–34, 39–41), agreeing with those detailed in the Sacred books; and furnishing additional external evidence, if such were needed, of the truth of these inspired records.

(22.) The narrative of the invasion of Israel by Shalmaneser, and the deportation of the ten tribes, which is confirmed by certain ancient sculptures on the mountains of Be-Sitoun, on the borders of the ancient Assyria. For the knowledge of these antiquities we are indebted to the persevering re-

searches of Sir R. K. Porter, by whom they were first discovered and delineated; and to his Travels we refer our readers for a very luminous and interesting description.

(23.) The destruction of Sennacherib's army, which is confirmed by Herodotus (l. ii. c. 142); who, quoting the Egyptian priests, says, that Sethon, being attacked by *Sennacherib*, king of the Arabians and Assyrians, and seeing himself deserted by his own soldiers, begged of Vulcan some speedy assistance. Vulcan appeared to him the night following, and promised him help. Sethon therefore, marching with a few troops, advanced to Pelusium; and the same *night*, a great number of rats came into the camp of the Assyrians, and gnawed their shield straps, quivers, and bow-strings; so that on rising next morning, and finding themselves unable to use their arms, they raised the siege and fled. Here it is to be particularly remarked that Herodotus calls the Assyrian king *Sennacherib*, as the Scriptures do; and that the time referred to in both is perfectly accordant. This plainly shows that it is the same fact to which Herodotus refers, although much disguised in the relation; which may be easily accounted for when it is considered that Herodotus derived his information from the Egyptian priests, who cherished the greatest aversion both to the nation and the religion of the Jews, and therefore would relate nothing in such a manner as would give reputation to either.

(24.) The defeat of Josiah by Pharaoh-Necho, and the subsequent reduction of Jerusalem, when he "took Jehoahaz away; and he came into Egypt and died there," which is also confirmed by Herodotus, and the researches of the late intrepid Mr. Belzoni. The account of Herodotus is as follows: "Now Necos was the son of Psammiticus, and reigned over Egypt. *And Necos joined battle with the Syrians, in Magdulus, and after the battle he took Cadytis, a large city of Syria.* And having reigned (l. ii. c. 159) in the whole sixteen years, he died, and left the throne to his son Psammis." Here it is evident that *Magdulus* is the same as *Megiddo*; and *Cadytis*, which he mentions again (l. iii. c. 5), "as a city belonging to the Syrians of *Palestine*," and "as a city not less than Sardis," is undoubtedly the same as Jerusalem, called *Alkuds*, or *El Kouds*, that is, the *holy* city, by the Syrians and Arabians from time immemorial to the present day. We now turn to the researches of Mr. Belzoni in the tomb of Psammethis, or Psammis, the son of Pharaoh-Necho. In one of the

numerous apartments of this venerable monument of ancient art, there is a sculptured group, describing the march of a military and triumphal procession, with three different sets of prisoners, who are evidently Jews, Ethiopians, and Persians. The procession begins with four red men with white kirtles, followed by a hawk-headed divinity: these are Egyptians apparently released from captivity, and returning home under the protection of the national deity. Then follow four white men in striped and fringed kirtles, with black beards, and with a simple white fillet round their black hair: these are obviously Jews, and might be taken for the portraits of those who, at this day, walk the streets of London. After them come three white men with smaller beards, and curled whiskers, with double-spreading plumes on their heads, tattooed, and wearing robes or mantles spotted like the skins of wild beasts: these are Persians or Chaldeans. Lastly, come four negroes, with large circular ear-rings, and large petticoats, supported by a belt over their shoulders: these are Ethiopians. Among the Hieroglyphics in Mr. Belzoni's drawings of this tomb, Dr. Young has succeeded in discovering the names of *Necho*, and of *Psammethis*.

(25.) Herod's murder of the infants at Bethlehem. This fact, though not mentioned by Josephus, is quite consistent with the ambitious, sanguinary, and cruel character which he ascribes to that monarch; it was admitted by Celsus, one of the bitterest enemies of Christianity, who lived towards the close of the second century; and is expressly mentioned by Macrobius, a heathen author, who lived towards the end of the fourth century. "When Augustus," says he, "had heard, that among the children under two years old, whom Herod, the king of the Jews, had ordered to be slain in Syria, his own son was also put to death, he said, 'It is better to be Herod's hog than his son.'" *Cum audivisset inter pueros quos in Syria Herodes rex Judæorum infra bimatum jussit interfici, filium quoque ejus occisum, ait, Melius est Herodis porcum esse, quam filium.* Saturn. l. ii. c. 4.

(26.) Particulars respecting John the Baptist and Herod. Thus Josephus informs us, agreeably to the Sacred Historian (Mat. ii.), that Herod the Great reigned over all Judea for about thirty-seven years, and left the kingdom to his son Archelaus (Ant. l. xvii. ch. 8); and he also bears witness to the piety, zeal, and murder of John the Baptist. Herod Antipas was the son of Herod the Great by Malthace, and

Tetrarch of Galilee and Peræa, which produced a revenue of 200 talents a year (Josephus, Ant. l. xvii. c. 13, § 4.) He married the daughter of Aretas, king of Arabia, whom he divorced in order to marry Herodias, the wife of his brother Philip, who was still living. Aretas, to revenge the affront which Herod had offered his daughter, declared war against him; and vanquished him after an obstinate engagement. This defeat, Josephus assures us (Ant. l. xviii. c. 7), the Jews considered as a punishment for the death of John the Baptist. Having gone to Rome to solicit the title of king, he was accused by Agrippa with carrying on a correspondence with Artabanus, king of Parthia, against the Romans, and was banished by the emperor Caius to Lyons, and thence to Spain, where he and Herodias died in exile (Josephus, Ant. l. xviii. c. 2.)

(27.) The life and character of our Lord. See Suetonius (in Claud. c. 25), Pliny the younger (Epist. l. x. ep. 97), Ælius Lampridius (in vit. Sever. c. 29, 43, apud Hist. August. Script. vol. i. pp. 278, 290), Josephus (Ant. l. xviii. c. 3, § 3.)

(28.) His crucifixion under Pontius Pilate. An account of this fact was transmitted to the emperor by Pontius Pilate (Euseb. Eccl. Hist. l. ii. c. 2); to which both Justin Martyr (Apol. prima, pp. 62, 72, edit. Benedict.), and Tertullian (Apologia, c. 21), appealed for its truth, in their public apologies for the Christian religion, which were presented either to the emperor and senate of Rome, or to magistrates of public authority and great distinction in the empire. Tacitus also, speaking of the Christians, says (Annal. l. xv. c. 44), that "the author of that name (or sect) was Christus, who, in the reign of Tiberius, was punished with death, as a criminal, by the procurator Pontius Pilate." *Auctor nominis ejus Christus, qui Tiberio imperante per procuratorem Pontium Pilatum supplicio affectus erat.* See also Josephus (Ant. l. xviii. c. 3, § 3.)

(29.) The earthquake and miraculous darkness which attended it. Omitting the supposed attestation of this fact by Phlegon, whose testimony is cited by Tertullian, Origen, and Eusebius, and also the supposed mention of it by Thallus, who is cited by Julius Africanus, it is to be remarked, that Tertullian (Apol. c. 21), in his Apology for the Christians, which was addressed to their heathen adversaries, expressly says, "At the moment of Christ's death, the light departed from the sun, and the land was darkened at noon-day; which

wonder is related in *your own annals*, and is preserved in *your archives to this day*;" and both the darkness and earthquake are expressly recognised, and mentioned as facts, by that acute adversary of Christianity, Celsus. Origen, cont. Cels. l. ii. § 55, p. 94.

(30.) The miserable death of Herod Agrippa. Josephus (Ant. l. xix. c. 8, § 2) says that this was upon a day in which games were exhibited in honor of Claudius; and that, as Herod did not rebuke this impious flattery, he was seized with a severe pain in his bowels, which terminated his existence in five days.

(31.) The miracles of our Lord, which are admitted by Jewish writers in the Talmuds, and Toledoth Jesu (see Dr. Gregory Sharp's Defence of Christianity, pp. 40-48), and enemies of Christianity, as Celsus and the emperor Julian. See Lardner's Heathen Testimonies, ch. xviii., xlvi.

7. Allusions and references to things, persons, places, manners, customs, and opinions, &c., perfectly conformable to the statements of the most authentic records that remain.

It is scarcely possible here to enter fully into this subject, which would require a separate volume for the discussion; and as evidence of the truth of this position is to be found in almost every page of the Comprehensive Bible, the reader is respectfully referred to that work. It may, however, be proper, in illustration of the argument, briefly to advert to the following striking particulars:

Thus, without the aid of learning, any man who can barely read his Bible, and has but heard of such people as the Assyrians, Elamites, Lydians, Medes, Ionians, and Thracians, will readily acknowledge that they had Ashur, Elam, Lud, Madai, Javan, and Tiras, grandsons of Noah, for their respective founders, as detailed in Gen. x.

In Gen. xlvi. 34, we read that "every shepherd is an abomination unto the Egyptians;" and from the fragments of Manetho, preserved in Josephus and Africanus, it appears that hordes of marauders, called *hycassos*, or shepherd kings, whose chief occupation, like the Bedouin Arabs of the present day, was to keep flocks, made a powerful irruption into Egypt, which they subdued, and ruled, by a succession of kings, with great tyranny for 259 years. Hence the persons, and even the very name of shepherds, were execrated, and held in the greatest odium by the Egyptians.

Again, from the history recorded in Genesis xlvii. and from Diodorus Siculus (lib. i.), we learn that the land of Egypt was divided into three parts: one belonged to the priests (ver. 22, 26); a second was the king's (which appears to have been the land of Rameses or Goshen, ver. 11); the remainder was the subjects'; and Joseph, having purchased the land of the people (ver. 19, 20), restored it, on the condition of their paying a fifth part of the produce to the king, beyond which he appears to have had no demand.

In the account of the embalming of Jacob, it is stated, that "forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days" (Gen. l. 3). Now we learn from the Greek historians, Herodotus (l. ii. cap. 85, 86), and Diodorus Siculus (lib. i. cap. 91-93), that the time of mourning was while the body remained with the embalmers, which Herodotus says was seventy days. During this time the body lay in nitre, the use of which was to dry up all its superfluous and noxious moisture: and when in the space of thirty days this was sufficiently effected, the remaining forty, the time mentioned by Diodorus, were employed in anointing it with gums and spices to preserve it, which was properly the embalming. This sufficiently explains the phraseology of the text.

It appears from Jud. vii. 1, that *Jerubbaal* had become the surname of Gideon. He is accordingly mentioned by Sanchoniathon (apud Eusebius, Præpar. l. i.), who lived in the reign of Ithobal, king of Tyre, and consequently a little after the time of Gideon, by the name of *Jerombalus*, a priest of *Jevo*, i. e. Jehovah.

In Ezra vii. 14, we read of the "*seven counsellors*" of Artaxerxes, king of Persia. Now from profane history we learn that *seven* princes of Persia having conspired against and slain the usurper Smerdis, and thus made way for the family of Darius, which afterwards filled the throne, the Persian kings of this race had always *seven* chief princes as their counsellors, who possessed peculiar privileges, were his chief assistants in the government, and by whose advice all the public affairs of the empire were transacted. The names of these counsellors are given in the parallel place of the book of Esther, ch. i. 14. See Prideaux, sub an. 521.

In Esther iv. 11, it is stated, "that whosoever, whether man or woman, shall come unto the king into the inner court,

who is not called, *there is* one law of his to put *him* to death,' &c. ; and Herodotus informs us, that ever since the reign of Deioces, king of Media, for the security of the king's person, it was enacted, that no one should be admitted into his presence, but that if any one had business with him, he should transact it through the medium of his ministers.

The state of Palestine also, in the times of the New Testament writers, as implied or expressed in their writings, exactly coincides with the accounts of contemporary writers. Thus it is stated that it was divided into three principal parts, Judea, Samaria, and Galilee ; that it was then subject to the Romans, but had formerly been governed by its own kings ; that a Roman governor resided at Jerusalem ; that the Jews enjoyed the free exercise of their religion, but were deprived of the absolute power of life and death ; that the temple was then standing, and was annually visited by a great number of Jews, who were scattered abroad in different parts of the world ; that two religious sects, the Pharisees and Sadducees, bore the chief sway among the Jews ; the former, by teaching a mechanical religion, deceiving and tyrannizing over the people ; and the latter, who adopted an Epicurean philosophy, being supported by the principal characters of the nation ; these, and many other circumstances, agree most exactly with the accounts of Josephus, and other historians.

Among other instances may be mentioned the murder of some " Galileans, whose blood Pilate had mingled with their sacrifices" (Luke xiii. 1). Now the Galileans are frequently mentioned by Josephus as the most turbulent and seditious people, being upon all occasions ready to disturb the Roman authority. And though it is uncertain to what event our Lord refers ; it is probable that they were the followers of Judas Gaulonitis, who opposed paying tribute to Cæsar and submitting to the Roman government. A party of them coming to Jerusalem during one of the great festivals, and presenting their oblations in the court of the temple, Pilate treacherously sent a company of soldiers, who slew them, and " mingled their blood with their sacrifices." Jos. Ant. l. xviii.

Again, *Herod Antipas*, tetrarch of Galilee, is termed by our Lord a " fox" (Luke xiii. 42) ; and he is described by Josephus as a crafty and incestuous prince, with which the character given him by our Lord, and the narratives of the Evangelists, exactly coincide.

Nay, by the most undesigned coincidence, the accounts of

the Evangelists agree in some of the most minute particulars with Josephus.

Thus we read in St. Luke, ch. iii. 14, that "the soldiers likewise demanded of him (John the Baptist), saying, And what shall we do?" The Evangelist does not say, *στρατιῶται*, *soldiers*, but *στρατευομενοι*, men actually *under arms*, or marching to battle. Now, as we learn from Josephus that Herod was at this time engaged in war with Aretas, a king of Arabia, Michaelis concludes, that these military men were a part of Herod's army, then on its march from Galilee, which must of necessity have passed through the country where John was baptizing.

Again, in the account of the execution of John, by order of Herod (Mar. vi. 27), it is said, that "the king sent an executioner," *σπεκουλατωρ*, properly a *sentinel*. Now, as we learn from Josephus (Ant. l. xviii. c. v. § 1, 2) that Herod was at this very time engaged in the war with Aretas king of Arabia, in consequence of Herod having divorced his daughter in order to marry Herodias, his brother Philip's wife; and as this event occurred at an entertainment given at the castle of Machærus, while his army was on its march against his father-in-law; we are furnished with an additional reason why a *speculator*, or sentinel, should have been employed as an executioner; and are thus enabled to discover such a latent and undesigned coincidence as clearly evinces the truth of the evangelical narrative. See Bp. Marsh, Lectures, P. v. pp. 78-82, and Horne's Introduction, vol. i. pp. 101, 102.

In Acts xxiii. 5, St. Paul says of Ananias, "I wist not, brethren, that he was the high priest." Now soon after the holding of the first council at Jerusalem, Ananias, son of Nubedenus, was deprived of the high priest's office, for certain acts of violence, and sent to Rome, whence he was afterwards released, and returned to Jerusalem. Between the death of Jonathan, who succeeded him and was murdered by Felix, and the high priesthood of Ismael, who was invested with that office by Agrippa, an interval elapsed in which this dignity was vacant. This was the precise time when St. Paul was apprehended; and the Sanhedrim being destitute of a president, Ananias undertook to discharge the office. It is probable that Paul was ignorant of this circumstance. See Michaelis, Introd. vol. i. pp. 51-54.

8. To this it may be added, that the *names still borne by places*,

and *traditions* respecting many of them, still current on the spot, tend further to confirm the reality of the facts detailed in the Scriptures.

It is true, the geography of the Sacred writings presents many difficulties, occasioned by the changes which Canaan has undergone, especially for the last 2000 years. Many of the ancient towns and villages have had their names so totally changed that their former appellations are no longer discernible—several lie buried under their own ruins, and others have been so long destroyed, that not a vestige of them remains. Many of the towns were small, and, we may rationally conclude, slightly built; and consequently have perished more than 2000 years ago. It would therefore be useless to look for such places *now*; though, in many instances, their ancient names have been preserved, and their sites identified. Several towns even in England, mentioned by *Cæsar* and other writers, are no longer discernible: several have changed their names, and not a few their situation. On these accounts it is very difficult to ascertain the precise situation of many places mentioned in Joshua; but this cannot affect the *truth* of the narrative. Some of the principal cities in the universe, as Babylon and Troy, are not only reduced to ruins, but so completely blotted out of the map of the world, that their situation cannot be ascertained. This circumstance cannot invalidate the history of the ancient world, in which they made such a conspicuous figure; nor can the authenticity of the sacred writers be impaired because several places no longer exist.

But, notwithstanding these things, sufficient traces of places remain to evince their absolute accordance with the inspired writers. Thus Abulfeda, speaking of the city of *Midian*, says, ‘*Madyan* is a city, in ruins, on the shore of the Red Sea, on the opposite side to Tabuc, from which it is distant about six days’ journey. At Midian may be seen the famous well at which Moses watered the flocks of *Shoáib* (Jethro.) This city was the capital of the tribe of Midian in the days of the Israelites.”

Respecting *Pi-hahiroth*, Dr. Shaw (Travels, p. 310) is of opinion that *Chiroth* denotes the valley which extends from the wilder-ness of Etham to the Red Sea. “This valley,” he observes, “ends at the sea in a small bay made by the eastern extremities of the mountains (of Gewoubee and Attackah,

between which the valley lies) which I have been describing, and is called *Tiah-Beni-Israel*, i. e. the road of the Israelites, by a tradition that is still kept up by the Arabs, of their having passed through it; so it is also called *Baideah*, from the new and unheard of *miracle* that was wrought near it, by dividing the Red Sea, and destroying therein *Pharaoh, his chariots and his horsemen.*"

The wilderness of *Shur*, which lay on the eastern shore of the *Heroopolitic* gulf of the Red Sea, is still called the desert of *Sdur*, according to Dr. Shaw.

Elim, "where were twelve wells of water, and threescore and ten palm-trees" (Exodus xv. 27), was situated on the northern skirts of the desert of *Sin*, according to Dr. Shaw, two leagues from *Tor*, and near thirty from *Corondel*, which he conjectures to be *Marah*, where there is a small rill which is brackish. He found but *nine* of the wells, the other three being filled up with sand; but the seventy palm-trees had increased into more than two thousand. Under the shade of these trees is the *Hammam Mousa*, or *bath of Moses*, which the inhabitants of *Tor* have in great esteem and veneration, and say that it was here the household of Moses was encamped.

Mount Sinai is called by the Arabs *Jibbel Mousa*, the *Mountain of Moses*, and sometimes, by way of eminence, *El Tor*, *the Mount*, and is a range of mountains in the peninsula formed by the gulfs of the Red Sea. It consists of several peaks, the principal of which are Horeb and Sinai; the former, still called *Oreb*, being on the west, and the latter, called *Tur Sina*, on the east, at the foot of which is the convent of St. Catherine. (See Niebuhr, Travels, p. 247.)

Mount Hor, on which Aaron died, was situated in Arabia Petræa, on the confines of Edom. It is described by Burckhardt (in a letter to the Secretary of the African Institution, and Travels in Syria, &c. pp. 420-423), as being situated on the western side of a valley called *Wady Mousa*; in which are found the ruins of the ancient Petra, and which is two long days' journey north-east of Accaba (on the northern point of the Elanitic gulf of the Red Sea), in the Djebel Shera, or Mount Seir, and on the east side of the Araba, the valley which forms the continuation of that of the Jordan. On the summit of the mountain is the tomb of *Haroun*, or Aaron, which is held in great veneration by the Arabs; which agrees with the testimonies of Josephus (Ant. l. iv. c. 4), Eusebius, and

Jerome (*Onomast, in Ωρ*), all persons well acquainted with these countries, who agree in proving that the sepulchre of Aaron, in Mount Hor, was near Petra. When visited by Mr. Legh, it was attended by a crippled Arab hermit, about 80 years of age, who conducted them into a small white building, crowned by a cupola, that contains the tomb of Aaron. The monument is of stone, about three feet high; and around the chamber where it stood were suspended beads, &c., the votive offerings of the devotees. (Macmichael's Journey, p. 230.)

Respecting *Dibon*, in Gad, which Eusebius says was a large town, near the river Arnon, Burckhardt (Travels in Syria, p. 372) says, that when he was about an hour's distance north of the Modjeb or Arnon, he was shown to the N. E. the ruins of *Diban*, the ancient Dibon, situated in the low ground of the Koura, or plains of Moab.

Aroer was situated, according to Eusebius, on a mountain on the north bank of the river Arnon. This is confirmed by Burckhardt (Travels in Syria, &c. p. 372), who says it is called *Araayr*, and is seated on the edge of the precipice, at the foot of which the river flows.

Respecting *Beth-nimrah*, or *Nimrim*, Jer. xlvi. 34, probably the *Bethnabris* mentioned by Eusebius, five miles north from Livias, Burckhardt (Travels, p. 391) says, that "in the valley of the Jordan, south of Abou Obeida, are the ruins of *Nemrin*, probably the Beth-nimrah of the Scriptures."

According to the same authority, *Elealah*, which is placed by Eusebius a mile from Heshbon, is now called *El Aal*, "the high," and is situated on a hill.

Thus also *Heshbon*, situated, according to Eusebius, 20 miles east of Jordan, is said by Jerome, who places it at the same distance, to have been, in his time, a very considerable city, and it still subsists, in ruins, under the name of *Heshban*.

Respecting *Og*, king of *Bashan*, "which was called the land of giants," Deut. iii. 13, Michaelis says, "The tradition that giants formerly dwelt in this part still remains in Arabia, only that it makes them rather *taller* than Moses does Og, and calls the land in which they lived, not Bashan, but Hadrach, which name appears in Zech. ix. 1. I received this information from the verbal communication of a credible Arab, who was born on the other side of the Jordan, about three days' journey from Damascus." Burder's Oriental Literat. vol. i. p. 274.

Bethshean, the *Scythopolis* of the Greek and Roman writers, was situated in the plain of Jordan, west of that river, 120 furlongs (south) from Tiberias, according to Josephus, and 600 furlongs (north) from Jerusalem (2 Mac. xii. 29), and was the largest city of the Decapolis, and the only one on that side of Jordan. It is now called after its ancient name, *Bisan*, eight hours or twenty-four miles from Tiberias; and is described by Dr. Richardson, exclusive of its ruins, as "a collection of miserable hovels, containing 200 inhabitants."

Dr. Richardson says, that in about twenty minutes, in an easterly direction, from the cave of St. John (which is about two hours or six miles, in a westerly direction, from Jerusalem), they came to the *valley of Elah*: which position seems to agree with that of Shocoh and Azekah. He describes it as "a small valley, and the place of their encampment is pointed out where it narrows into a broad, deep ravine; part of it was in crop, and part of it was under the plough, which was drawn by a couple of oxen. A small stream, which had shrunk almost under its stony bed, passes through it from east to west, from which, we are informed, that David chose out five smooth stones, and hasted and ran to meet the haughty champion of Gath. A well of water under the bank, with a few olive-trees above, on the north side of the valley, are said to mark the spot of the shepherd's triumph over his boasting antagonist. Saul and his men probably occupied the side of the valley which is nearest to Jerusalem, on which the ground is higher and more rugged than on the other side."

Bethlehem, called *Bethlehem Judah* (Ju. xvii. 7), to distinguish it from another *Bethlehem* in Zebulun (Jos. xix. 15), and also *Ephratah*, i. e. *fruitful*, is still called by the Arabs, *Bait-el-lahm*, and is situated on a rising ground on the southern side of a deep and extensive valley, and reclining from E. to W. not quite six miles S. of Jerusalem. The surrounding country is full of hills and valleys; and the soil is the best in all these districts; fruits, vines, olives, and sesamum, succeed extremely well. The village contains about 300 inhabitants, the greater part of whom gain their livelihood by making beads, carving mother of pearl shells with sacred subjects, and manufacturing small tables and crucifixes.

Bethany was a village to the east of the Mount of Olives, on the road to Jericho, 15 stadia (Jno. xi. 18), or nearly two miles, as Jerome states, from Jerusalem. This village is now

small and poor, and the cultivation of the soil around it is much neglected; but it is a pleasant romantic spot, shaded by the Mount of Olives, and abounding in vines and long grass. It consists of from thirty to forty dwellings, inhabited by about 600 Mohammedans, for whose use there is a neat little mosque standing on an eminence. Here they show the ruins of a sort of castle as the house of Lazarus, and a grotto as his tomb; and the house of Simon the leper, of Mary Magdalene, and of Martha, and the identical tree which our Lord cursed, are among the monkish curiosities of the place. See Maundrell, March 29. Richardson, vol. ii. p. 371. Buckingham, p. 200.

Gethsemane was a garden at the foot of the Mount of Olives, beyond the brook Cedron; an even plat of ground, says Maundrell (Journey, April 7), not above fifty-seven yards square, where are shown some old olive-trees, supposed to identify the spot to which our Lord was wont to resort.

Cana, a town of Galilee, now called *Cane Galil*, or *Kepher Kenna*, is situated, according to the authority of modern travellers, between fifteen and sixteen miles west of Tiberias, about six miles S. E. of Sephoris or Safoury, and between four and five miles N. E. by E. of Nazareth. It is a neat little village, pleasantly situated on the descent of a hill, facing the south-west, with a copious spring, surrounded with plantations of olive and other fruit trees; and contains about 300 inhabitants, chiefly Catholic Christians. Pococke saw a large ruined building, the walls of which were entire, and which they said occupied the site of the house of the marriage. Near it was a large new Greek church; and on the south side of the village, near the fountain, there were the ruins of another church, dedicated to St. Bartholomew, and said to have been his house. "It is worthy of remark," says Dr. E. D. Clarke, who visited Cana a few years ago, "that, walking among the ruins of a church, we saw large massy pots, answering the description given of the ancient vessels of the country; not preserved, but lying about, disregarded by the present inhabitants, as antiquities with whose original use they were unacquainted. From their appearance, and the number of them, it was quite evident that a practice of keeping water in large pots, each holding from eighteen to twenty-seven gallons, was once common in the country." (Travels, part ii. c. xiv. p. 445.) Compare the account of the water pots, Jno. ii. 6.

Aceldama, also called the *Potter's Field*, is situated about half way down the ravine between Mount Zion, and the Hill of Evil Counsel, on the side of the hill, and south of Jerusalem. It is described by Maundrell (Journey, April 6), as "a small piece of ground, not above thirty yards long, and half as much broad. One moiety of it is taken up by a square fabric, twelve yards high, [an oblong square cavern, about twenty-six paces long, twenty broad, and about twenty feet deep, says Poccoke,] built for a charnel-house. The corpses are let down into it from the top, there being five holes left open for that purpose. Looking down these holes, we could see many bodies under several degrees of decay; from which it may be conjectured, that this grave does not make that quick despatch with the corpses committed to it, which is commonly reported."

9. By allusions to, or corrupt traditions of, the accounts of the Sacred Writers. Such are those respecting

The *Rainbow*, given as a token between God and man, Gen. ix. 13. Both Greeks and Latins have ever considered the rainbow as a divine token or portent, and have deified and made it a messenger of the gods. Thus Homer (Il. xi. 28), speaking of the figures on Agamemnon's breastplate, says, there were three dragons, whose colors were like the rainbow, which Saturn (father of time) placed in the clouds as a sign to short-sighted men. See also, *Æn.* v. 605, and ix. 803.

The *Rod of Moses*, Exod. iv. 4, from which the heathen have invented the fables of the Thyrsus of Bacchus, and the Caduceus of Mercury. One Bacchus, according to Orpheus, was born of the Nile; or according to the common opinion, on the banks of that river. He is expressly said to have been exposed on the Nile, and hence called Nilus by both Diodorus and Macrobius; and in the hymns of Orpheus, he is named Myses, because drawn out of the water. He is represented by the poets to have been very beautiful and an illustrious warrior, who overran all Arabia with a numerous army of both men and women; to have been an eminent law-giver, who wrote his laws on two tables; and to have always carried in his hand the thyrsus, a rod wreathed with serpents, by which he is reported to have wrought many miracles. The caduceus or rod of Mercury, well known in poetic fables, is another copy of the rod of Moses. He also

is reported to have wrought a multitude of miracles, particularly to kill and make alive. Homer (Odyss. l. xxiv. v. 1) represents Mercury taking his rod to work miracles, precisely in the same way as God commands Moses to take his.

From the real manifestations of Jehovah in a cloud, Exod. xix. 9, the heathen ascribed similar appearances to their false gods. Thus in Homer, Jupiter is described on mount Gargarus, ἀμφὶ δὲ μιν θυοεν νεφὸς εστεφανωτο, "veiled in a fragrant cloud" (Il. l. xv. v. 153), Minerva enters the Grecian army — πορφύρεη νεφέλην πυκασασα εαυτην, "clad in a purple cloud" (Il. l. xvii. v. 551), and when Apollo attended Hector, εἰμενος ὠμοῖν νεφέλην, "a veil of clouds involved his radiant head" (Il. l. xv. v. 308.) See also Il. l. v. v. 186, 866, l. xx. v. 150. Virgil, Æn. ii. 616, x. 634, xii. 415. Ovid. Met. l. iii. Fab. iii. 273. Horat. Carm. l. i.

From some disguised relation of the request of Moses to see the glory of God, &c. (Exod. xxxiii. 18–20), the fable of Jupiter and Semele was formed: she is reported to have entreated Jupiter to show her his glory, who was first very reluctant, knowing that it would be fatal to her; but at last, yielding to her importunity, he discovered his divine majesty, and she was consumed by his presence. Ovid. Metam. l. iii. fab. iv. 5.

Similar to the account of Moses, when receiving the law, being forty days and nights with the Lord in mount Sinai (Exod. xxxv. 28), is the tradition mentioned in the books of the Parsees, and also by several ancient writers, that Zoroaster received, for some years together, the instructions of Ormuzd in a mountain. From the familiar converse which Moses had with God, it is probable the heathen invented the similar accounts of their Zamolxis, who pretended to receive his laws from Vesta and Minos, and Lycurgus, who is said to have received his from Jupiter and Apollo, and several others mentioned by Diodorus Siculus (l. i.), who adds, that Moses had his from the God Jao, as he pronounces יהוה Jehovah.

What the *Cherubim* were we cannot determine. Some, observing that the verb כָּרַב, *kerav*, in Syriac, sometimes means to resemble, make like, conceive the noun כְּרוּב, *kerov*, signifies no more than an image, figure, or representation of any thing. Josephus (Ant. l. iii. c. 6, § 5) says, they were flying animals, like none of those which are seen by man, but such as Moses saw about the throne of God. In another

place (Ant. l. vii. c. 3, § 3), he says, "As for the cherubim, nobody can tell or conceive what they were like." These symbolical figures, according to the description of them by Ezekiel (ch. i. 10; x. 14), were creatures with four heads and one body; and the animals of which these forms consisted were the noblest of their kind; the lion, among the wild beasts; the bull, among the tame ones; the eagle, among the birds; and man, at the head of all; so that they might be, says Dr. Priestley, the representatives of all nature. Hence some have conceived them to be somewhat of the shape of flying oxen; and it is alleged in favor of this opinion, that the far more common meaning of the verb כָּרַב, *kerav*, in Chaldee, Syriac, and Arabic, being to *plough*, the natural meaning of כְּרוּב, *kerouv*, is a creature used in ploughing, (Bochart, Hieroz. P. 1, l. ii. c. 38.) This seems to have been the ancient opinion which tradition had handed down, concerning the shape of the cherubim with the flaming sword, that guarded the tree of life. (Gen. iii. 24.) Ovid's fable concerning Jason's golden fleece being guarded by brazen-footed bulls, breathing out fire, was perhaps derived from it.

10. Finally, by imitations of the Mosaic institutions, &c.; such as

The *ark of the covenant*. אֲרוֹן, *aron*, which denotes a chest or coffer, in general; but is applied particularly to the chest or ark, in which the testimony or two tables of the covenant were laid up; on the top of which was the propitiatory or mercy-seat; and at the end of which were the cherubim of gold, between whom the visible sign of the appearance of God appeared as seated upon his throne. We meet with imitations of this divinely instituted emblem among several heathen nations, both ancient and modern. Apuleius (De Aur. Asin. l. ii.), describing an idolatrous procession after the Egyptian mode, says, "A chest, or ark, was carried by another, containing their secret things, entirely concealing the mysteries of religion." Plutarch (De Is. et Os.) describing the rites of Osiris, says, "On the tenth day of the month, at night, they go down to the sea, and the stolists, together with the priests, carry forth the sacred chest, in which is a small boat or vessel of gold." In addition to these notices respecting the imitations of the ark among the heathen, it may be observed, that Pausanias (l. vii. c. 19) testifies that the ancient Trojans had a sacred ark, in which was the image of

Bacchus. Tacitus (De Moribus German. c. 40) informs us, that the inhabitants of northern Germany, our Saxon ancestors, in general worshipped *Herthum* or *Hertham*, i. e. *mother earth* (plainly derived from אֶרֶץ, *eretz*, earth, and אִם, *am*, a mother); that to her in a sacred grove, in a certain island of the ocean, a vehicle, covered with a vestment, was consecrated, and allowed to be touched only by the priests (2 Sa. vi. 6, 7; 1 Ch. xiii. 9, 19), who perceived when the goddess entered into her secret place, *penetrable*, and with profound veneration attended her vehicle, which was drawn by cows. (1 Sa. vi. 7-10.) A sacred ark was also discovered among the inhabitants of Huaheine, one of the South Sea Islands, by Captain Cook. (Voyage round the World, vol. ii. p. 252.)

The *table of showbread*. Imitations of this sacred utensil also we find in the temples of ancient heathen nations. In the temple of Juno Populonia, there was a magnificent table for the utensils required at sacrifices and libations, as Macrobius (Saturnalia, l. iii. c. 11) states from older accounts. F. Montfaucon (Antiq. vol. i. P. ii. l. ii. c. 1) has given us a draught of a very celebrated piece of antiquity, called the table of Isis, which was a table made of brass, almost four feet long, and nearly the same breadth. The ground work was a black enamel, curiously filled with silver plates inlaid, which represented figures of various kinds, distinguished into several classes and compartments, and interspersed by various hieroglyphics. Though nothing can be confidently asserted respecting the signification, or the original design of this table, yet it seems not improbable that it was an imitation of the table of showbread. (See Shuckford's Sacred and Profane History connected, vol. ii. pp. 316-328.)

The *tabernacle*, and the *temple*, of which the heathen temples were evident imitations. They consisted of, 1. the *area* or porch; 2. the *naos*, or temple; 3. the *adytum* or holy place, called also *penetrable* and *sacrarium*; and 4. the *σπιτοδομος*, or inner temple, where they had their *mysteria*, and which answered to the Holy of Holies. One of the most complete imitations of the tabernacle and its whole service is found in the ancient temple of Hercules at Gades, now Cadiz, in Spain; in which the beams were so ancient that they were supposed to be incorruptible. Women were not permitted to enter, nor swine to come near it; the priests wore no parti-colored vests, but were clothed in fine linen, with bonnets of the same; they offered incense with their clothes ungirded (Exod. xx.

26); they wore a stud of purple on their vest; they ministered bare footed, kept the strictest continency, kept a perpetual fire on their altars; and had no image in their sacred place. (See Silius Italicus, Punicor. l. iii. v. 17-31.)

The *sacred fire and lamp*. The temple of Vesta seems to have been formed on the model of the tabernacle, in which the eternal fire, as it was called, at Rome, was kept perpetually burning by the vestal virgins; and the *πυρ ασβεστον*, *inextinguishable fire*, of the Greeks at Delphi, were evident imitations of this sacred fire. From this also the followers of Zerdusht, or Zoroaster, and the modern Parsees, appear to have derived their doctrine of the perpetual fire, which they still worship as an emblem of the Deity. In the very ancient temple of Hercules at Gades, as already stated, a perpetual fire was kept burning on their altars. (Silius Ital. Punicor. l. iii. v. 29.)

The *golden candlestick*. Herodotus (l. i. c. 62) states, that "when the people have assembled in the city of Sais to sacrifice and to celebrate the festival, they light round their houses lamps, which are filled with salt and oil, in which the wick swims and burns the whole night. This festival is called the feast of the burning of lamps, (*λυχνοκατη*.) Even those Egyptians who do not attend at this meeting do not fail to keep the festival: so that lamps are burning at the same time not only at Sais, but throughout all Egypt." As the Egyptians, according to Clemens Alexandrinus (Strom. l. i. c. 20), were the first who used lamps in their temples, they probably borrowed the use of them from the golden candlestick, *מנורה menorah*, rather a chandelier, which was of pure gold, and is described as having one shaft, with six branches proceeding from it, adorned at equal distances with six flowers, like lilies, with as many bowls and knops placed alternately. On each of the branches there was a lamp; and one on the top of the shaft, which occupied the centre, making in all seven lamps. Calmet remarks, that the ancients used to dedicate candlesticks in the temples of their gods, bearing a number of lamps. Pliny (Hist. Nat. l. xxxiv. c. 2) mentions one in the form of a tree, with lamps like apples, which Alexander the Great consecrated in the temple of Apollo. Athenæus (l. xv. c. 19, 20) mentions one which supported 365 lamps, which Dionysius the Younger, king of Syracuse, dedicated in the Prytæneum at Athens.

The *Holy of Holies*. According to a belief which was

universally prevalent among ancient nations, the innermost sanctuary was the peculiar abode of the god to whom the temple was dedicated. Into this part, no mortal except the priest dared to enter; which was therefore called the inaccessible (*adytum*, *abaton*). Every uninitiated person, who ventured to penetrate into the inner sanctuary, expiated his boldness by a sudden death. Pausanias (l. x. c. 33, § 10) relates, that at "the enclosure and inaccessible sanctuary of Isis," near Tithorea, "a person, to whom, as not being initiated, access was not lawful, once out of inquisitiveness and wantonness, entered the sanctuary when the pile [prepared for the sacrifices] was already kindled: there he saw the whole place full of spectres. Returning to Tithorea, and relating what he had seen, it is said he immediately died. Something similar was told me by a Phœnician. The Egyptians are accustomed to celebrate a festival in honor of Isis, at the time when, as they say, she mourned for Osiris. At this time, a Roman governor of Egypt once sent a man, whom he had bribed, into the sanctuary of Coptos. He indeed came out again; but, in relating what he had seen, he fell down dead on the spot." The same author (in his *Bœotica*) mentions the temple of Dindymene, which they thought was unlawful to open more than one day in the year; and he says of the temple of Orcus (in his *Eliaca*) that "it was opened but once a year."

The *cities of refuge*. In imitation of these cities, the heathen had their *asyla*, and the Roman Catholics their privileged altars. The appointment of these cities was a humane institution for the protection of the involuntary homicide; for they were designed only for the protection of such, by which they were distinguished from the *asyla* of the Greeks and Romans, &c. Similar privileged places are found among various nations, though not attended with the same wise, equitable, and humane regulations as among the Israelites. "The North American Indian nations have most of them either a house or town of refuge, which is a sure asylum to protect a manslayer, or the unfortunate captive, if they once enter it. The Cheerake, though now exceedingly corrupt, still observe that law so inviolably, as to allow their beloved town the privilege of protecting a wilful murderer, but they seldom allow him to return home afterwards in safety; they will revenge blood for blood unless in some very particular case, where the eldest can redeem. In almost every Indian nation, there are

several towns, which are called old, beloved, ancient, holy, or white towns (white being their fixed emblem of peace, friendship, prosperity, happiness, purity, &c.): they seem to have been formerly towns of refuge; for it is not in the memory of the oldest people that ever human blood was shed in them." Adair's Indians, p. 158.

The *burnt-offerings*, עֹלָה, ôlah, from עָלָה, âlah, to ascend, because this offering ascended, as it were, to God in flame and smoke, being wholly consumed; for which reason it is called in the Septuagint *ολοκαυτωμα*, a whole burnt-offering. This was the most important of all the sacrifices; and no part of it was eaten either by the priest or the offerer, but the whole offered to God. It has been sufficiently shown by learned men, that almost every nation of the earth, in every age, had their burnt-offerings, from the persuasion that there was no other way to appease the incensed gods; and they even offered human sacrifices, because they imagined, as Cæsar expresses it (Com. de Bell. Gal. l. vi.), that life was necessary to redeem life, and that the gods would be satisfied with nothing less.

The *meat-offerings*. Offerings of different kinds of grain, flour, bread, fruits, &c., are the most ancient among the heathen nations; probably borrowed from the practice of the true worshippers of God (Gen. iv. 3). Ovid (Fastor. l. ii. v. 515) intimates, that these gratitude-offerings originated with agriculture:—"In the most ancient times men lived by rapine and hunting; for the sword was considered more honorable than the plough; but when they sowed their fields, they dedicated the first-fruits of their harvest to Ceres, to whom the ancients attributed the art of agriculture, and to whom burnt-offerings of corn were made, according to immemorial usages." Pliny (Hist. Nat. l. xviii. c. 2) observes, that "Numa taught the Romans to offer fruits to the gods, and to make supplications before them, bringing salt cakes and parched corn; as grain in this state was deemed most wholesome." And it is worthy of remark, that he further observes, the ancient Romans considered "no grain as pure or proper for divine service that had not been previously parched."

The *assigning of the skin* of the burnt-offering to the priest. All the flesh of the burnt-offerings being consumed, as well as the fat, upon the altar, there could nothing fall to the share of the priest but the skin; which must have been very valuable, as they were used as mattresses (Lev. xv. 17), and pro-

bably as carpets to sit upon in the day, as they are still used by some of the inhabitants and dervishes of the East. (Harmer, *Observat.* vol. i. pp. 155, 156.) It seems probable, as Bp. Patrick remarks, that Adam himself offered the first sacrifice, and had the skin given him by God, to make garments for him and his wife; in conformity with which, the priests ever after had the skin of the whole burnt-offerings for their portion. The same custom prevailed in after times among the Gentiles, whose priests employed them to a superstitious purpose, by lying upon them in their temples, in hopes of having future things revealed to them in their dreams. (See Virgil, *Æn.* l. vii. ver. 86-95.) The same superstition prevails to the present day in the Highlands of Scotland. See *Descript. of Western Isles*, p. 110. Pennant's *Scottish Tour*, vol. ii. p. 301.

The *consecration of the High-priest.* Calmet remarks, that the consecration of the high-priest among the Romans bore a considerable resemblance to the consecration of the Jewish high-priest. "The Roman priest, clothed with a garment of silk, his head covered with a crown of gold, adorned with sacred ribands, was conducted into a subterraneous place, over which there was a floor of planks pierced through with many holes. On this floor they sacrificed a bullock, whose blood was freely poured out on the planks or floor, which, running through the holes, fell upon the priest, who stood underneath to receive this sacred aspersion, and who, in order to be completely covered with the blood, took care to present the whole of his body, his clothes, face, eyes, nose, lips, and even his tongue, to receive the drops of blood falling through the pierced floor above. Being completely covered with this sanguineous shower, he ascended from this subterranean place, and was acknowledged and adored by the people as Pontifex Maximus, or supreme high-priest." These rites, which bear a striking similarity to those used in the consecration of Aaron, and from which they are probably borrowed, and disguised by their own superstitions, are particularly described by Aurelius Prudentius, in his book entitled *Romani Martyris Supplicium*; from which Dr. Adam Clarke has selected the verses, the substance of which is given above.

The *supernatural fire* consuming the sacrifices. These victims were consumed by a fire of no human kindling. Josephus says (*Ant.* l. iii. c. 8, § 6), that "a fire proceeded from the victims themselves, of its own accord, which had the ap-

pearance of a flash of lightning, and consumed all that was upon the altar." It is not unlikely, that by the agency of the electric spark, sent immediately from the Divine Presence, the victims were consumed. The heathens, in order to give credit to their worship, imitated this miracle, and pretended that Jupiter testified his approbation of the sacrifice by thunder and lightning. See Virgil, *Æn.* l. xxi. v. 200.

The *scape goat*. Most ancient nations had vicarious sacrifices, to which they transferred, by certain rites and ceremonies, the guilt of the community at large. The white bull, sacrificed by the Egyptians to Apis, was of this kind: they cut off the head of the victim, loaded it with execrations, that "if there was any evil hanging over them, or the land of Egypt, it might be poured on that head," and then sold it to the Greeks, or threw it into the Nile. (Herod. Euterp.) Petronius Arbitrator (Satir. in fine) says, that it was a custom among the ancient inhabitants of Marseilles, when afflicted by any pestilence, to take one of the poorer citizens, who offered himself for the purpose; and having fed him for a whole year with the purest and best food, adorned him with vervain, and clothed him with sacred vestments, they led him round the city, loading him with execrations, praying that all the evils to which the city was exposed might fall upon him, and then precipitated him from the top of a rock. Suidas (in *περιψημα*) observes, that it was a custom to devote a man annually to death, for the safety of the people, with these words, *περιψημα ημων γενων*, be thou our purifier, and throw him into the sea, as a sacrifice to Neptune. To what has been here adduced concerning these practices among various nations, we may add, that the nearest resemblance to the scape-goat of the Hebrews is found in the Ashummeed Jugg of the Hindoos; which is thus explained in the Code of Gentoo Laws, Section IX: "An Ashummeed Jugg is, when a person, having commenced a Jugg (i. e. a religious ceremony), writes various articles upon a scroll of paper, on a horse's neck, and dismisses the horse, sending along with the horse a stout and valiant person, equipped with the best necessaries and accoutrements, to accompany the horse day and night, whithersoever he shall choose to go; and if any creature, either man, genius, or dragon, should seize the horse, that man opposes such attempt, and having gained the victory upon a battle, again gives the horse his freedom. If any one in this world, or in heaven, or beneath the earth, would seize this horse,

and the horse of himself comes to the house of the celebrator of the Jugg, upon killing that horse, he must throw the flesh of him upon the fire of the Juk, and utter the prayer of his deity: such a Jugg is called a Jugg Ashummeed, and the merit of it, as a religious work, is infinite."

The offering of *first fruits*. This offering was a public acknowledgment of the bounty and goodness of God for the kindly fruits of the earth. From the practice of the people of God, the heathen borrowed a similar one, founded on the same reason. The following passage from Censorinus, *De Die Natali*, is worthy of the deepest attention. "Our ancestors, who held their food, their country, the light, and all that they possessed, from the bounty of the gods, consecrated to them a part of all their property, rather as a token of their gratitude, than from a conviction that the gods needed any thing. Therefore, as soon as the harvest was got in, before they had tasted of the fruits, they appointed libations to be made to the gods. And as they held their fields and cities as gifts from their gods, they consecrated a certain part in the temples and shrines where they worshipped." Pliny is express on the same point, and attests that the Romans never tasted either their new corn or wine, till the priests had offered the first-fruits to the gods. *Ac ne degustabunt quidem novas fruges aut vina, antequam sacerdotes primitias libassent.* (Hist. Nat. l. xviii. c. 2.) See also Hor. Sat. l. ii. v. 12, and Tibullus, Eleg. l. i. eleg. i. v. 13, et eleg. V. v. 27.

The law of the *Nazarite*, Num. vi. 18, "And the Nazarite shall shave the head of his separation," &c. The hair, which was permitted to grow for this purpose, was shaven off as a token that the vow was accomplished. It was probably from this practice of the Jewish Nazarites, that the Gentiles learned the practice of consecrating their hair to their gods, of which Suetonius relates an instance in his life of Nero (c. xii. 11); informing us, that he cut off his first beard, and put it into a golden box set with jewels, and consecrated it to Jupiter Capitolinus. Homer relates (Il. l. xxiii. v. 142) that Achilles, at the funeral of Patroclus, cut off his golden locks, which his father had dedicated to the river-god Sperchius, and threw them into the flood. From Virgil we learn that the topmost lock of hair was dedicated to the infernal gods; see his account of the death of Dido, *Æn.* l. iv. v. 698.

The *dedication of the altar*. The sacrifices of peace-offerings were more numerous than the burnt-offering or the sin-

offering; because the priests, the princes, and as many of the people as they invited, had a share of them, and feasted, with great rejoicing, before the Lord. This custom, as Mr. Selden observes (De Synedriis, l. iii. c. 14, nu. 3, 6, 7), seems to have been imitated by the heathen, who dedicated their altars, temples, statues, &c., with much ceremony; and the ancient Greeks πολυτελεστεροις ιερεισις, with more sumptuous sacrifices. Among the Romans, they were dedicated with plays, feasting, and public donations; and at last their feasts became anniversaries, as the feast of dedication also was among the Jews, after the time of Antiochus. In this feast, there were λυχνοκαια, or illuminations, as expressive of the public joy.

The *passover*, of which nothing was to be left till the morning. From this ordinance the heathen borrowed their sacrifice, termed *Propter Viam*. It was their custom, previously to their undertaking a journey, to offer a sacrifice to their gods, and to eat the whole, if possible; but if any part was left, they burned it with fire; this was called *propter viam*, because it was made to procure a prosperous journey. It was in reference to this, that Cato is said to have rallied a person called Q. Albidius, who, having eaten up all his goods, set fire to his house. "He has offered his sacrifice *propter viam*," said Cato, "because he has burned what he could not eat." Macrobius, Saturn. l. ii.

The *feast of trumpets*, on the month *Tisri*, the seventh month of their ecclesiastical year, but the first of their civil year, answering to our September. This, which was their new year's day, was a time of great festivity, and ushered in by the blowing of trumpets; whence it was also called the feast of blowing the trumpets. In imitation of this Jewish festival, different nations began the new year with sacrifices and festivity. The ancient Egyptians did so; and the Persians also celebrated their نوروز, *naw rooz*, or new year's day, which they held on the vernal equinox, and which "lasted ten days, during which all ranks seemed to participate in one general joy. The rich sent presents to the poor; and were dressed in their holyday clothes; all kept open house; and religious processions, music, dancing, a species of theatrical exhibition, rustic sports, and other pastimes, presented a continued round of varied amusement. Even the dead, and the ideal beings, were not forgotten; rich viands

being placed on the tops of houses and high towers, on the flavor of which the Peris, and spirits of their departed heroes and friends, were supposed to feast." (Richardson's Dissertation on the Languages, &c., of Eastern Nations, p. 59.) After the Mohammedan conquest of Persia, the celebration of this period sensibly declined, and at last totally ceased; till the time of Jelaladin (about A. D. 1082), who, coming to the crown at the vernal equinox, re-established the ancient festival, which has ever since been celebrated with pomp and acclamations.

The *law of heiresses*. The similarity between this and the law of the Athenians is so striking, that Grotius thinks the latter an evident imitation. At Athens, in like manner, an heiress was bound to marry, by the law of Solon, her nearest relation, who inherited the estate. See Jac. Perizonii, Dissert. de Leg. Voconia, vii. p. 137, and S. Petitus, Comment. in Leg. Attic. l. vi. tit. 1, p. 441.

Division of the sacrifices in making a covenant, Deut. xxix. 12. "That thou shouldest enter (Heb. *pass*) into covenant," &c. This is an allusion to the solemn ceremony used by several ancient nations, when they entered into covenant with each other. The victims, slain as a sacrifice on this occasion, were divided, and the parts laid asunder: the contracting parties then passed between them, imprecating as a curse on those who violated the sacred compact, that they might in like manner be cut asunder. Of the Divine institution of this ceremony, we have a detailed account in Gen. xv. 9-17: "And he said unto him, Take me a heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him."—"And behold a smoking furnace, and a burning lamp that passed between those pieces." Thus also Homer says, *Μερους τ' ἐξεταμον, κατα τε κνισση εκαλυψαν, διπτυχα ποιησαντες, ἐπ' αὐτῶν δ' ὠμοθετησαν*. "They cut the quarters and cover them with the fat: dividing them into two, they place the raw flesh upon them." St. Cyril, in his work against Julian, shows that passing between the divided parts of a victim was used also among the Chaldeans and other

people; and Livy (l. i. decad. i. c. 24) has preserved the form of the imprecation used on such occasions, in the account he gives of the league between the Romans and Albans. Hence the expression (Jos. ix. 6), כרתו לנו ברית, *kir-thoo lanoo berith*, "cut or divide with us a covenant;" or rather the covenant sacrifice offered on these occasions. The same form of speech obtained among the Greeks and Romans. Thus Homer uses the phrase ὀρκια τεμνειν, to cut in pieces the oath offerings, which he expressly says (Il. iii. v. 245, 246) were two lambs; and Eustathius on Il. ii. v. 124, remarks, δια τομης ζωων θυομενων οι επι μεγαλοις ορκοι εγιγοντο, "by the cutting of sacrificed animals, oaths in important affairs were confirmed." It is well known that the Romans had the similar expressions, *ferire, icere, percutere, scindere fœdus*, to strike, smite, or cleave a covenant, for simply making or entering into a covenant.

CHAPTER IV.

EVIDENCE OF THE INSPIRATION OF THE SCRIPTURES.

1. From the Sacred Writers expressly claiming Divine Inspiration.

(1.) *With respect to the Old Testament, from inspiration being claimed by the prophets both for themselves and predecessors.* 2 Sam. 23. 1, 2; Neh. 9. 30; Psal. 19. 7-11; Isa. 8. 20; Jer. 20. 7-9; 25. 3, 4; 27. 12-19; Eze. 1. 1-3; 38. 16, 17; Dan. 9. 12, 13; Mic. 3. 8-12; Zec. 1. 5, 6.

By their Writings being expressly recognised as inspired by the Sacred Writers of the New Testament, and especially by our Saviour. Matt. 4. 4-11; 5. 17, 18; 15. 1-14; Mar. 7. 1-9; Matt. 22. 29-32; Luke 16. 29-31; John 5. 39-47; Matt. 12. 1-5; Luke 6. 3, 4; Matt. 12. 41, 42; Luke 4. 23-27; Matt. 21. 15, 16; 22. 41-46; Mark 12. 35-37; Luke 24. 44-46; John 10. 32-39; Matt. 13. 13-15; 15. 7-9; 21. 13; Mark 7. 6, 7; Luke 4. 17-21; Matt. 24. 15; Mark 13. 14; Matt. 9. 13; 12. 7, 39-41; 16. 4; Luke 11. 29-32; Matt. 10. 35, 36; 11. 10, &c.; Luke 7. 27; Matt. 17. 10-12; Mark 9. 11-13; Matt. 21. 42, 43; 26. 54-56; Luke 24. 27, 44-46.

(2.) *With respect to the New Testament, from the Sacred Writers expressly claiming inspiration for themselves individually and for one another.* 1 Cor. 7. 39, 40; 1 Th. 4. 6-8; 5. 23-28; 2 Pe. 3. 1-4, 14-16; 1 John 4. 4-6.

2. Because a great many wise and good men of all ages and nations have agreed to receive the Bible as a Divine Revelation.

(1.) *Thus the Jews have uniformly acknowledged the Scriptures of the Old Testament as the Word of God.* For the testimony of the Jews, in the time of Christ, it is sufficient to refer to the New Testament, and to Josephus (Cont. Apion, l. i. § 8); and for the belief of the modern Jews, see their confession of faith, which has been in use ever since the thirteenth century, in Lamy's Apparatus Biblicus, vol. i. pp. 245, 246.

(2.) *Christians also, from the earliest ages to the present time, have testified their belief of the Inspiration both of the Old and New Testaments, and in many instances laid down their lives in testimony of their unshaken belief.* The testimonies of the early Christians are collected and ably exhibited by Dr. Whitby, in the General Preface to his Commentary, § viii. pp. 24-26. 4to edit.

3. Because the matter contained in the Scriptures requires a Divine Inspiration. Such as,

The history of the *Creation*, ascribed to God only, Gen. 1. 1; Ps. 124. 8; 146. 6; Neh. 9. 6; Acts 14. 15; 17. 24;— and wrought by the second person in the Godhead, Jesus Christ, John 1. 3, 10; 1 Cor. 8. 6; Eph. 3. 9; Col. 1. 16; Heb. 1. 2; Rev. 4. 11.

The *Deluge*, Gen. 6. 13; 7.

Mysteries respecting a trinity of persons in the godhead, Matt. 28. 19; 2 Cor. 13. 14; 1 John 5. 7; proved by divinity being ascribed to different persons in the godhead, Gen. 1. 1; 2. 26; 2 Sam. 23. 2; Is. 6. 3; Hag. 2. 5; Zech. 3. 2; 4. 14; 13. 7; Matt. 3. 16; 17. 5; 28. 19; Luke 1. 35; John 14. 16, 26; 15. 26; 16. 13; 2 Cor. 13. 14.

In Deut. 6. 4, we read, שמע ישראל יהוה אחד, *Shema Yisraël, Yehowah Elohainoo, Yehowah aichod*, "Hear, Israel, JEHOVAH, our GOD, is one JEHOVAH." On this passage the Jews lay great stress; and it is one of the four passages which they write on their phylacteries. On the

word *Elohim*, Simeon Ben Joachi says, "Come and see the mystery of the word *Elohim*: there are *three degrees*, and each degree is by itself *alone*, and yet they are all *one*, and *joined together in one*, and are not *divided* from each other." Zohar, Lev. § 16, col. 116.

'The *Covenant of Grace*, Jer. 31. 31; 32. 37; Heb. 8. 6; 10. 16.

The *Incarnation* of the Son of God, Matt. 1. 18; Luke 1. 35; John 1. 1-14.

His *mediatorial offices*, as the only mediator between God and man, 1 Sam. 2. 25; Job 9. 33; 1 Tim. 2. 5; Heb. 8. 6; 9. 15; 12. 24.

Redemption from sin and death, through his blood, 1 Cor. 1. 30; Gal. 3. 13; Eph. 1. 7; Col. 1. 14; Heb. 9. 12; 1 Pet. 1. 18; Rev. 5. 9.

The *Atonement*;—Christ made an atonement for the sins of the world, Is. 53. 4; Matt. 20. 28; 2 Cor. 5. 21; Gal. 3. 13; Tit. 2. 14; Heb. 9. 28; 1 Pet. 2. 24; 3. 18; 1 John 2. 2; 4. 10; which is received through Him, Rom. 5. 11.

Justification, which is not to be attained by the law, Acts 13. 39; Rom. 3. 20; 8. 3; Gal. 2. 16; 3. 11; Heb. 7. 19;—nor by any other performance, Job 9. 2; 25. 4; Ps. 130. 3; 143. 2; but is given unto us by the grace of God; Rom. 3. 24; 4. 4; 11. 5; Eph. 2. 8; 2 Tim. 1. 9; Tit. 3. 5;—through the merits and blood of Christ, Acts 13. 38; Rom. 5. 9, 19; 1 Cor. 1. 30;—by the means of faith, Rom. 3. 22; 4. 16; Gal. 2. 16; 3. 11, 24; Eph. 2. 8; Heb. 10. 38; 11. 7; and in answer to fervent prayer, Deut. 4. 29; Jer. 29. 13.

Adoption, the promise, marks, and effects of which are stated, Isa. 56. 5; John 1. 12; Rom. 8. 14; 2 Cor. 6. 18; Gal. 3. 26; 4. 6; Eph. 1. 5; 1 John 3. 1; Rev. 11. 7.

For a more full detail of this evidence see the next section.

4. From the scheme of doctrine and morality contained in the Bible being so exalted, pure, and benevolent, that God alone could either devise or appoint it. Such as,

(1.) Concerning *God*.—The word אֱלֹהִים, *elohim*, which is rendered God, in the singular אֱלֹהַּ, *eloah*, and in Arabic الله, *allah*, is derived from the Arabic, اَلَّ, *alaha*, he worshipped, adored, was struck with astonishment, fear, or terror: and hence he adored with sacred horror and veneration: it also signifies, he succored, liberated, kept in safety, or defended.

Hence we learn that אֱלֹהִים, *elohim*, denotes the sole object of adoration; the perfections of whose nature must astonish all who contemplate them, and fill with horror all who rebel against him; that consequently he must be worshipped with reverence and religious fear; and that every sincere worshipper may expect help in his weaknesses, &c., freedom from the power, guilt, and consequences of sin, and support and defence to the uttermost. See Dr. A. Clarke, on Gen. 1. 1. The name יהוה, *Yehowah*, which we translate Lord, is the name by which God had been known from the creation of the world (Gen. 2. 2), and by which He is known to the present day. Even the heathen knew this name of the true God, and from it formed their Jao, Jeve, Jove, and Jupiter, *i. e.* Jovis pater, father Jove. יהוה, *Yehowa*, from יהוה, *hawah*, to be, subsist, signifies He who is, or subsists, *i. e.* eminently and in a manner superior to all other beings; and is essentially the same with אֲדַרְיָה, *eheveh*, *I AM*, in Exod. 3. 14.—His unity, Ex. 20. 3; Deut. 4. 35, 39; 5. 7; 6. 4; 32. 39; Ps. 86. 10; Is. 37. 16; 43. 10; 44. 6; 45. 5; Jer. 10. 10; John 17. 3; 1 Cor. 8. 4–6; Gal. 3. 20; Eph. 4. 6; 1 Tim. 2. 5;—a spirit, John 4. 24; 1 Tim. 1. 17; 6. 16;—invisible, Ex. 33. 20; John 1. 18; 5. 37; Rom. 1. 20; Col. 1. 15; 1 Tim. 6. 16; Heb. 11. 27; 1 John 4. 12;—the true God, Jer. 10. 10;—the living God, Dan. 4. 34; 6. 26; Acts 14. 15; 1 Thess. 1. 9; Heb. 9. 14; 10. 31;—God and Lord alone, 2 Kings 19. 15; Neh. 9. 6; Ps. 33. 18; 86. 10; Isa. 37. 16, 20;—none else, or beside him, Deut. 4. 35; 2 Sam. 7. 22; 22. 32; 2 Kings 5. 15; Isa. 44. 6, 8; 45. 5, 6, 14, 18, 21, 22; 46. 9; Hos. 13. 4;—none with him, Deut. 32. 39;—none before him, Isa. 43. 10;—none like him, or to be compared to him, Ex. 8. 10; 9. 14; 15. 11; Deut. 4. 12; 33. 26; 2 Sam. 7. 22; 1 Chr. 17. 10; Ps. 35. 10; 86. 8; 89. 6; Isa. 40. 18; 46. 5, 9; Jer. 10. 6, 7, 10; God is alone,—who can resemble Him? He is that eternal, illimitable, unimpartible, unchangeable, incomprehensible, uncompounded, ineffable Being, whose essence is hidden from all created intelligences, and whose counsels cannot be fathomed by any creature that even His own hand can form.—Blessed, Ps. 119. 12; Rom. 1. 25; 1 Tim. 1. 11; 6. 15;—his name to be revered, Deut. 5. 11;—his great majesty, Hab. 3. 3;—incomprehensible, Job 11. 7; Ps. 145. 3;—his superiority to idols, Is. 40. 12, &c.; 41. 21; 44. 9; 45. 20; 46. 5; Jer. 10. 12;—the creator of all things, Gen. 1. 1, &c.; Neh. 9. 6; Job 25. 7; Ps. 33. 6; 89. 11; 148.

5; Prov. 3. 19; Is. 34. 1; 45. 18; Jer. 38. 16; Zec. 12. 1;—his works unsearchable, Ec. 8. 17;—the governor of all things, Ps. 135. 6;—our constant preserver, Acts 17. 28;—his immortality, Deut. 33. 27; 1 Tim. 1. 17; 6. 16; Rev. 4. 9;—his immutability, Ex. 3. 14, 15; Nu. 23. 19; Mal. 3. 5, 6; Rom. 1. 23; Heb. 1. 12; 13. 8; James 1. 17;—his incorruptibility, Rom. 1. 23;—his providence, Ex. 21. 13; Job 1. 12; 2. 6; 5. 6; 23. 14; Ps. 65. 9; 75. 6; 105. 14; 113. 7; 127. 1; 147. 6; Pr. 16. 9, 23; 19. 21; 20. 24; 21. 30; Ec. 9. 1, 11; Jer. 10. 23; Mat. 6. 26; 10. 29; John 3. 27. Those events, which appear to us the effect of choice, contrivance, or chance, are matters of appointment with God; and the persuasion of this does not prevent, but rather encourage, the use of all proper means; at the same time that it confines us to proper means, and delivers the mind from useless anxiety about consequences. His eternity, Ps. 9. 7; 90. 2, 4; 93. 2; 102. 12, 24, 27; 104. 31; 135. 3; 145. 13; Is. 40. 28; 57. 15; 63. 16; Jer. 10. 10; Lam. 5. 19; Dan. 4. 3; 1 Tim. 1. 17; Rom. 1. 20; 2 Cor. 4. 8; 2 Pet. 1. 11;—first and last, Isa. 41. 4; 44. 6; 48. 12; Rev. 1. 8;—his omnipresence, 1 Kings 8. 27; Ps. 139. 7–10; “If I take the wings of the morning,” &c. Light has been proved, by many experiments, to travel at the astonishing rate of 194,188 miles in a second of time! and comes from the sun to the earth, a distance of 95,513,794 miles, in 8 minutes and nearly 12 seconds! But, could I even fly upon the wings or rays of the morning light, which diffuses itself with such velocity over the globe from east to west, instead of being beyond Thy reach, or by this sudden transition be able to escape Thy notice, Thy arm could still at pleasure prevent or arrest my progress, and I should still be encircled with the immensity of Thy essence. The sentiment in this noble passage is remarkably striking, and the description truly sublime.—Pr. 15. 3; Jer. 23. 23, 24; 2 Chr. 6. 18; Eph. 1. 23;—omniscience, 1 Sam. 2. 3; Job 26. 6; 28. 24; 34. 21; 35. 4; Ps. 33. 13; 44. 21; 94. 9; 139. 2; Pr. 15. 11; Isa. 30. 18; Je. 32. 19; Matt. 6. 18; 10. 29; Acts 15. 18; Heb. 4. 12, 13; 1 John 3. 20;—his omnipotence, Gen. 17. 1; 18. 14; Job 9. 4; 23. 13; 37. 23; 42. 2; Ps. 35. 10; 62. 11; 68. 35; 135. 6; Isa. 26. 4; 40. 29; Jer. 32. 17; Dan. 4. 35; Matt. 19. 26; Luke 1. 37; 2 Cor. 12. 9; Is. 14. 24; Dan. 3. 17, 29; Rom. 1. 20;—his wisdom, Job 9. 4; 36. 5; Ps. 92. 5; 104. 24; 147. 5; Isa. 28. 19; Rom. 16. 27; 1 Cor. 3. 19, 20; 1 Tim. 1. 17;—his

knowledge, 1 John 2. 3 ; 3. 6 ; 4. 6 ; Ps. 147. 4, 5. "He telleth the number of the stars," &c. The fixed stars, in general, are considered to be innumerable suns, similar to that in our system, each having an appropriate number of planets moving round it ; and, where they are in great abundance, Dr. Herschel supposes they form primaries and secondaries, *i. e.* suns revolving about suns ; and that this must be the case in the milky way, the stars being there in prodigious quantities ; of which he gives the following proof : On August 22, 1792, he found that in 41 minutes, not less than 258,000 stars had passed through the field of view in his telescope ! What must God be who has made, governs, and supports so many worlds, and who "tellet the number of the stars ; and calleth them by name !" — His foreknowledge, Gen. 18. 18 ; 1 Kings 22. 22 ; Rom. 8. 29 ; 2 Tim. 1. 9 ; 1 Pet. 1. 2, 20 ; — his perfection, Ex. 15. 7 ; Ps. 145. 12 ; Matt. 5. 48 ; — produces good from the evil designs of men, Gen. 45. 8 ; 50. 20 ; Job 5. 12 ; Ps. 33. 10 ; 76. 10 ; Pr. 16. 9, 33 ; 19. 21 ; — disposes of things as he pleases from the beginning, Deut. 8. 18 ; 1 Chr. 29. 12 ; 2 Chr. 1. 12 ; Job 1. 21 ; 9. 12 ; Ps. 75. 7 ; Dan. 4. 17 ; — his justice, Gen. 18. 25 ; Deut. 32. 4 ; 2 Chr. 19. 7 ; Job 8. 3 ; 34. 17 ; 35. 10 ; Ps. 145. 17 ; Jer. 9. 24 ; 32. 18 ; Dan. 9. 14 ; Ezek. 18. 25 ; Acts 17. 31 ; Rev. 15. 3 ; 19. 1, 2 ; — in not punishing children for the sins of their parents, Deut. 24. 16 ; Ezek. 18. 2 ; — he often delays his judgments, Ecc. 8. 11 ; — his chastisements to be borne, Job 1. 21 ; 2. 10 ; Heb. 12. 5 ; — his mercy, Exod. 20. 6 ; 34. 6 ; 2 Sam. 24. 14 ; Ps. 57. 10 ; 86. 5 ; 100. 5 ; 103. 8 ; 119. 64 ; Isa. 1. 18 ; Joel 2. 13 ; 2 Cor. 1. 3 ; Eph. 2. 4 ; 1 Pet. 1. 3 ; 1 John 1. 9 ; — his love to Christians, 1 John 3. 1 ; — his goodness, Ps. 86. 5 ; 145. 9 ; Matt. 19. 17 ; — his holiness, Lev. 19. 2 ; 1 Sam. 2. 2 ; 6. 20 ; John 17. 11 ; Isa. 6. 3 ; Rev. 4. 8 ; 15. 4 ; — his truth and faithfulness, Isa. 65. 16 ; 2 Cor. 1. 18, 20 ; Heb. 10. 23 ; 11. 11 ; 2 Peter 3. 9 ; Rev. 15. 3 ; — exhortations to trust in him, Ps. 61. 62. 63. 64. 69. 70. 71. 75. 85. 86. 91. 94. 115. 116. 118. 121. 123. 125. 131 ; — his promises to the Israelites fulfilled, Josh. 21. 43 ; — the sole object of worship, Exod. 20. 1 ; Deut. 4. 14, 39, 40 ; Luke 4. 8 ; — to be feared, Ps. 33. 8 ; 76. 7 ; — to be loved, Matt. 22. 37 ; — to be obeyed, Acts 5. 29 ; — not to be tempted, Deut. 6. 16 ; Matt. 4. 7 ; — to be imitated, Eph. 5. 1.

(2.) Concerning *Christ*. — He was above Moses, Heb. 3. 5 ; and all the Levitical priests, Heb. 7. 21 ; 8. 1, &c. ; — he was

co-eternal with the Father, John 1. 1, 3; 17. 5; Col. 1. 17; Heb. 13. 8;—he is co-equal with the Father, Matt. 28. 18; John 5. 23; 16. 15; 17. 10; Phil. 2. 6; Col. 1. 16; 2. 9;—he is of one substance with the Father, John 10. 30, 38; 12. 45; 17. 11, 22; 14. 9;—though, in his humanity, inferior to the Father, John 14. 28;—he is King of kings, Lord of lords, and God of gods, Rom. 14. 9; Phil. 2. 9; Col. 2. 10, 15; 1 Pet. 3. 22; Rev. 17. 14; 19. 16;—he was one with his disciples, John 17. 21; Heb. 2. 11, &c.;—he was perfect man, Matt. 4. 2; 8. 24; 26. 38; John 1. 14; 4. 6; 11. 35; 12. 27; 19. 28; Phil. 2. 7; Heb. 2. 14;—he was without sin, though tempted as other men, John 8. 46; 2 Cor. 5. 21; Heb. 4. 15; 7. 26; 1 Pet. 2. 22; 1 John 3. 5;—he learned obedience by suffering, Heb. 5. 8. He was perfect God, this appears, 1. *By his being expressly so called*, Is. 9. 6; Matt. 1. 23; John 1. 1; Rom. 9. 5; Col. 2. 9; 1 Tim. 3. 16; Heb. 3. 4; 1 John 3. 16; 1 Pet. 1. 1; where the margin reads, “our God and Saviour.” This is certainly the literal and proper rendering of the original, *του Θεου ημων και σωτηρος Ιησου Χριστου*, and should have been received in the text: it is an absolute proof that St. Peter calls Jesus GOD, in the most proper sense of the term;—1 John 1. 1, “That which was from the beginning,” &c., “O, *which*, in the neuter gender, that uncreated, self-existent, and eternal excellence, Jesus Christ. Thus he says, “I and my Father are *one*,” *εν*, not *εις*, (John 10. 30.)—2. *By his forgiving sins*, Matt. 9. 2; Luke 5. 20; 7. 48;—3. *By his miracles*, John 3. 2; 5. 36; 10. 25, 38; 14. 10;—4. *By his knowing men’s thoughts*, Matt. 9. 4; 12. 25; Mark 2. 8; Luke 5. 22; 6. 8; 9. 47; 11. 17, 20. The reasoning of the Pharisees (v. 17, and Matt. 12. 24, 25) was not expressed, and Jesus, *knowing their thoughts*, gave ample proof of his *omniscience*. This, with our Lord’s masterly confutation of their reasonings, by a conclusion drawn from their own premises, one would have supposed might have humbled and convinced those men; but the most conclusive reasoning, and the most astonishing miracles, were lost upon a people who were obstinately determined to disbelieve every thing that was good relative to Jesus of Nazareth. John 2. 24; 6. 61; 21. 17;—5. *By his raising himself from the dead*, John 2. 9; 10. 17;—6. *By his promising and sending the Holy Ghost*, John 14. 26; 15. 26; Acts 1. 5, 2. 4;—7. *By the attributes of creation, omnipotence, and omniscience, &c., being ascribed to him*, Col. 1. 16;

Heb. 1. 2 ; Phil. 3. 21 ; 1 Cor. 4. 5 ;—8. *By his expressly claiming it*, John 8. 58, “Before Abraham was, I am.” That our Lord by this expression asserted his divinity and eternal existence, as the great I AM, appears evident from the use of the present tense, instead of the preter ; from its being in answer to the Jews, who inquired, whether he had *seen Abraham* ; and from its being thus understood by the multitude, who were exasperated at it to such a degree, that they took up stones to stone him. The ancient Jews not only believed that the Messiah was superior to, and Lord of all the patriarchs, and even of angels (see Yalkut Simeoni on Isa. 52. 13 ; Bereshith Rabba on Gen. 28. 10 ; Zohar, Gen. fol. 88), but that his celestial nature existed with God, from whom it emanated, before the creation (Netzach Israel, c. 35, fol. 38), and that the creation was effected by his ministry (Zohar, 1, fol. 128, on Gen. 49. 11.)—John 9. 5, “I am the light of the world.” Our Lord here claims one of the titles given by the Jews to the Divine Being. So in Bammidbar Rabba, § 15, fol. 229, 1. “The Israelites said to God, O Lord of the universe, thou commandest us to light lamps to thee, yet thou art *the light of the world* ;” it was also a title of the Messiah, (see Isa. 49. 6 ; 60. 1) ; and in a remarkable passage of Yalkut Rubeni, fol. 6, it is said, on Gen. 1. 4 : “From this we learn, that the Holy and Blessed God saw the *light of the Messiah*, and his works, before the world was created ; and reserved it for the Messiah and his generation, under the throne of his glory. Satan said to the Holy and Blessed God, For whom dost thou reserve that light which is under the throne of thy glory ? God answered, For him who shall subdue thee, and overwhelm thee with confusion. Satan rejoined, Lord of the universe, show that person to me. God said, Come, and see him. When he saw him, he was greatly agitated, and fell upon his face, saying, Truly this is the Messiah, who shall cast me and idolaters into hell.” He was the Messiah spoken of by the prophets, Luke 24. 27 ; John 1. 45 ; 4. 25 ; 5. 39. 46 ; 11. 27 ; Acts 26. 22 ;—he came down from heaven, John 3. 13, 31 ; 6. 38, 50 ; 16. 28 ;—for our sakes, Matt. 18. 11 ; Luke 19. 10 ; John 3. 17 ; 10. 10 ; 12. 47 ;—he was incarnate of the Virgin Mary, Matt. 1. 18 ; Luke 1. 35 ;—he died for our sins, Isa. 53. 8 ; Dan. 9. 26 ; Matt. 20. 28 ; Rom. 4. 25 ; 5. 6 ; 1 Cor. 15. 3 ; Gal. 1. 4 ; Eph. 5. 2 ; Heb. 9. 28 ;—he abolished death, 2 Tim. 1. 10 ;—he rose again the third day for our justi-

fication, Luke 24. 1; 46. 47; Acts 2. 24; 3. 15; 4. 19; 5. 30; 10. 40; 17. 31; Rom. 10. 9; 1 Cor. 6. 14; 15. 3, 4; 1 Thes. 1. 10; Heb. 13. 20; 1 Pet. 3. 18;—he ascended up to heaven, Mark 16. 19; Luke 24. 51; Acts 1. 2, 9; Eph. 4. 8; 1 Tim. 3. 16;—he sitteth on the right hand of God, Mark 16. 19; Acts 7. 56; Eph. 1. 20; Col. 3. 1; Heb. 1. 3; 8. 1; 10. 12; 12. 2; 1 Pet. 3. 22;—his intercession, Rom. 8. 34; Heb. 7. 25; 1 John 2. 1;—all power given to him, Matt. 28. 18; Eph. 1. 20;—he will come again to judge the world, Acts 1. 11; 1 Thes. 4. 16; 2 Tim. 4. 1;—he will reject the workers of iniquity, Matt. 7. 21;—his mediatorial reign will have an end, 1 Cor. 15. 24;—he is the pattern that we ought to follow, Matt. 11. 29; John 13. 15; Phil. 2. 5; 1 Pet. 1. 15; 2. 21; 1 John 2. 6;—he did not come to destroy the law, Matt. 5. 17;—he was trusted in by Abraham and the patriarchs, John 8. 56; Heb. 11. 1, &c.;—his message to the seven churches, Rev. 1. 11, &c.;—his names, titles, and characters: Advocate, 1 John 2. 1;—Alpha and Omega, Rev. 1. 8; 22. 13;—Amen, Rev. 3. 14;—beginning of the creation of God, Rev. 3. 14;—branch, Zech. 3. 8; 6. 12;—corner-stone, 1 Pet. 2. 5;—living-stone, 1 Pet. 2. 4;—David, Jer. 30. 9; Ezek. 34. 23; 37. 24; Hos. 3. 5;—day-spring, Luke 1. 78;—deliverer, Acts 7. 35; Rom. 11. 26;—Emmanuel, Isa. 7. 14; Matt. 1. 23;—first-begotten from the dead, Rev. 1. 5;—first and last, Rev. 1. 17;—God blessed for ever, Rom. 9. 5;—governor, Matt. 2. 6;—holy one, Luke 4. 34; Acts 3. 14; Rev. 3. 7;—horn of salvation, Luke 1. 69;—image of God, 2 Cor. 4. 4;—just one, Acts 3. 14; 7. 52; 22. 14;—king everlasting, Luke 1. 33;—king of Israel, John 1. 49;—king of the Jews, Matt. 2. 2;—king of kings, Rev. 17. 14; 19. 16;—lamb of God, John 1. 29, 36;—lamb who opened the sealed book, Rev. 5. 6;—true light, John 1. 8, 9; 3. 19; 8. 12; 9. 5; 12. 35, 46;—Lord, Matt. 3. 3; Mark 11. 3;—Lord of glory, 1 Cor. 2. 8;—Lord of lords, Rev. 17. 14; 19. 16;—lion of the tribe of Judah, Rev. 5. 5;—maker and preserver of all things, John 1. 3, 10; 1 Cor. 8. 6; Col. 1. 16; Heb. 1. 2, 10; Rev. 4. 11;—mediator, 1 Tim. 2. 5;—mediator of the new covenant, Heb. 12. 24;—Nazarene, Matt. 2. 23;—prince, Acts 5. 31;—prince of life, Acts 3. 15;—prince of peace, Isa. 9. 6;—prince of the kings of the earth, Rev. 1. 5;—prophet, Deut. 18. 51; Luke 24. 19;—redeemer, Job 19. 25; Isa. 59. 20;—our righteousness, Jer. 33. 16;—root of David, Rev. 5. 5;—root and off-

spring of David, and bright and morning star, Rev. 22. 16 ;— ruler, Mic. 5. 2 ;—Saviour, Luke 2. 11 ; Acts 5. 31 ;—shepherd in the land, Zech. 11. 16 ; good shepherd, John 10. 11 ;—great shepherd of the sheep, Heb. 13. 20 ;—son of the Highest, Luke 1. 32 ;—son of God, Matt. 3. 17 ; 8. 29 ; Luke 1. 35 ;—only begotten son, John 1. 14, 18 ; 3. 16, 18 ;—son of man, Matt. 8. 20 ; John 1. 51 ;—son of David, Matt. 9. 27 ; 21. 9 ;—star and sceptre, Num. 24. 17 ;—bright and morning star, Rev. 22. 16 ;—true, Rev. 3. 7 ; 10. 11 ; faithful witness, Rev. 1. 5 ; 3. 14 ; 19. 11 ;—word, John 1. 1 ;—word of God, Rev. 19. 13 ;—high-priest, Heb. 5. 1, &c.

(3.) Concerning the *Holy Ghost*, his names and characters ; Spirit of God, Gen. 1. 2 ; Matt. 3. 16 ;—Spirit of the Father, Matt. 10. 20 ;—Spirit of Christ, 1 Pet. 1. 11 ;—Spirit of grace, Heb. 10. 29 ;—Spirit of holiness, Rom. 1. 3 ;—Spirit of truth, John 14. 17 ;—the Comforter, John 14. 16, 26 ; 15. 26 ;—is omnipresent, Ps. 139. 7 ;—omniscient, 1 Cor. 2. 10 ;—eternal, Heb. 9. 14 ;—is God, Job 33. 4 ; Matt. 28. 19 ; Luke 1. 35 ; Acts 5. 3, 4 ; spake by the prophets, Neh. 9. 30 ; Acts 7. 51 ; 1 Pet. 1. 11 ; 2 Pet. 1. 21 ;—wrought miracles, Matt. 12. 28 ; Rom. 15. 19 ;—proceeds from the Father and the Son, John 14. 26 ; 15. 26 ; 16. 7 ; Gal. 4. 6 ;—is promised to men, Is. 44. 3 ; Ezek. 11. 19 ; 36. 26 ; Joel 2. 28 ; Matt. 3. 11 ;—by Jesus, John 14. 16, 26 ; 15. 26 ; 16. 7 ;—is ready to direct all Christians, Rom. 8. 9, 13, 16 ; 2 Cor. 1. 22 ; Gal. 4. 6 ;—his suggestions are carefully to be attended to, Is. 63. 10 ; Eph. 4. 30 ; 1 Thess. 5. 19 ;—sanctifieth, Rom. 15. 16 ; 2 Thess. 2. 13 ; 1 Pet. 1. 2 ;—his ordinary and extraordinary gifts, Rom. 12. 6 ; 1 Cor. 12. 4, &c. ; Gal. 5. 22 ; Eph. 5. 9 ; Heb. 2. 4 ;—to be born of him, necessary, John 3. 3, &c. ;—blasphemy against him unpardonable, Matt. 12. 31 ; 1 John 5. 16.

(4.) Concerning *Angels*,—wise, good, and immortal, 2 Sam. 14. 17, 20 ; Ps. 103. 21 ; Matt. 25. 31 ; Luke 20. 36 ; 1 Tim. 5. 21 ;—are created and imperfect beings, Job 4. 18 ; Matt. 24. 36 ; 1 Pet. 1. 12 ;—are appointed as guardians of men, Ps. 34. 7 ; 91. 11 ; Eccles. 5. 6 ; Matt. 18. 10 ; Acts 12. 15 ; Heb. 1. 14 ;—charged with folly, Job 4. 18 ;—ignorant of the day of judgment, Matt. 24. 36 ; are in great numbers, Deut. 33. 2 ; Ps. 68. 17 ; Dan. 7. 10 ; Matt. 26. 53 ; Luke 2. 13 ; Heb. 12. 22 ; Jude 14 ; Rev. 5. 11 ;—are in the immediate presence of God, Matt. 18. 10 ; Luke 1. 19 ; this is an allusion to the privilege granted by eastern monarchs to their

chief favorites; hence among the Jews the angels were termed מלאכי פנים, "angels of the presence." Are of different ranks, Dan. 10. 13; Jude 9;—are subject to Christ, 1 Pet. 3. 22; Heb. 1. 6;—not to be worshipped, Judges 13. 16; Col. 2. 18; Rev. 19. 10; 22. 8;—worship God, Neh. 9. 6; Ps. 148. 2;—rejoice when sinners are converted, Luke 15. 10;—conduct souls to Paradise, Luke 16. 22.

(5.) Concerning the *Devil*,—his names and characters: Abaddon, i. e. a destroyer, Rev. 9. 11;—accuser of the brethren, Rev. 12. 10;—adversary, 1 Pet. 5. 8;—angel of the bottomless pit, 9. 11;—Apollyon, i. e. a destroyer, Rev. 9. 11;—the beast, Rev. 19. 19, 20;—Beelzebub, Matt. 12. 24; Mark 3. 22, &c.; deceiver, Rev. 12. 9; 13. 14; 20. 3;—great dragon, Rev. 12. 7, 9; 20. 2;—evil one, John 17. 15;—god of this world, 2 Cor. 4. 4; liar and murderer, John 8. 44;—prince of this world, John 12. 31; 14. 30; 16. 11; prince of the power of the air, Eph. 2. 2;—Satan, 1 Chr. 21. 1; Job 1. 6; Matt. 4. 10; Rev. 12. 9;—old serpent, Gen. 3. 4, 13; 2 Cor. 11. 3; Rev. 12. 9;—sinner, 1 John 3. 8;—tempter, 1 Thess. 3. 5;—wicked one, Matt. 13. 19, 38; 1 John 2. 13;—he that had the power of death, Heb. 2. 14;—the spirit that now worketh in the children of disobedience, Eph. 2. 2;—he appears in the Divine presence, Job 1. 6; 2. 1;—earnestly labors after man's destruction, Job 1. 7; 2. 2; Matt. 13. 19; 1 Pet. 5. 8;—may be conquered, if properly resisted, Eph. 4. 27; 6. 10; 2 Tim. 2. 26; James 4. 7; 1 Pet. 5. 9; 1 John 2. 13;—his suggestions to be carefully guarded against, Matt. 13. 19; 2 Cor. 11. 3; Eph. 6. 11;—inspires evil thoughts, and draws men into sin, Gen. 3. 1; 1 Chr. 21. 1; Luke 22. 3; John 13. 2, 27; Acts 5. 3; 1 Cor. 7. 5; 2 Cor. 2. 11;—his suggestions are always contrary to the word of God, or to faith, or charity, Matt. 4. 2, 6, 9; Eph. 6. 16; 1 John 3. 8, 10;—can do nothing without God's permission, Judg. 9. 23; 1 Kings 22. 22; Job 1. 12; 2. 6; 12. 16; Ezek. 14. 9; Matt. 8. 31; 2 Thess. 2. 11;—is sometimes permitted to afflict men and disappoint their desires, Job 1. 12; 2. 6; Luke 13. 16; 2 Cor. 12. 7; 1 Thess. 2. 18; Rev. 2. 10;—had power granted him of working miracles, Ex. 7. 11, 22; 8. 7; Matt. 24. 24; 2 Thess. 2. 9; Rev. 13. 13; 16. 14; 19. 20;—and also to possess human bodies, 1 Sam. 16. 14, 23; 18. 10; 19. 9; Matt. 4. 24; 8. 16; 9. 32;—was formerly in heaven, but cast out for his disobedience, John 8. 44; 2 Pet. 2. 4; Jude 6.

The Devils are many, and of different ranks, acting under the direction of one, Matt. 9. 34; 12. 24; Mark 5. 9; Luke 8. 27; Eph. 6. 12; Rev. 12. 7, 9;—are reserved to farther punishment, 2 Pet. 2. 4; Jude 6; Rev. 20. 3;—expect and fear their final sentence, Matt. 8. 29; Mark 1. 24; James 2. 19;—sacrifices not to be offered to them; Lev. 17. 7; Deut. 32. 17; 2 Chron. 11. 15; 1 Cor. 10. 20.

(6.) Concerning *Man*—his primeval dignity, Gen. 1. 26, 27; 2. 7; Ps. 8. 5; Ecc. 7. 29;—his fall, Gen. 3. 17; 6. 5; 8. 21; Ps. 14. 3; Jer. 17. 9;—universal corruption of his nature, Job 14. 4; Ps. 51. 5; John 3. 6; Rom. 3. 23; Gal. 5. 17; Eph. 2. 1, &c.; Col. 2. 13;—his mortality, Job 7. 10; 14. 5, 7, 10, 12; Ecc. 12. 7; Rom. 5. 12; 1 Cor. 15. 22;—what is best for him in this world, Ecc. 2. 24; 3. 12, 22; 5. 18; 7. 1, 2, 3, 5, 8; 9. 7;—the great business of his life, 12. 13; Amos 4. 12; Luke 10. 27; Mark 8. 36; 2 Pet. 1. 10;—his frailties, Ps. 62. 9; 78. 39; 103. 14; 144. 4; 146. 3; Rom. 7. 18; 1 Pet. 1. 24;—his dignity restored by Christ, 1 Cor. 15. 49; Eph. 5. 25, 27; Phil. 3. 21; Col. 3. 4, 10; Heb. 2. 10; 2 Pet. 1. 4; 1 John 3. 2.

(7.) Of the *Soul*—exists in a separate state, Ecc. 3. 21; 12. 7; Matt. 22. 32; Luke 8. 55, “And her spirit came again,” &c. This expression, thus used of one who had been dead, strongly implies, that at death the soul not only exists separately, but returns and is re-united to the body, when it is raised from the dead.—Luke 16. 22; 20. 37; there is a remarkable passage in Josephus (De Maccab. c. 16), which proves that the best informed among the Jews believed in the immateriality and immortality of the soul, and that the souls of righteous men were in the presence of God in a state of happiness. “They who lose their lives for the sake of God, live unto God, as do Abraham, Isaac, and Jacob, and the rest of the patriarchs.” Not less remarkable is a passage in Shemoth Rabba (fol. 159. 1), “Why doth Moses say (Ex. 32. 13), Remember Abraham, Isaac, and Jacob? R. Abin saith, The Lord said unto Moses, I look for ten men from thee, as I looked for that number in Sodom. Find me out ten righteous persons among the people, and I will not destroy thy people. Then saith Moses, Behold here am I and Aaron, Eleazar and Ithamar, Phinehas, and Caleb, and Joshua; but saith God, There are but seven, where are the other three? When Moses knew not what to do, he saith, O Eternal God, חַיִּים הֵם הַמֵּתִים, do those live who are dead? Yes, saith God.

Then saith Moses, If those that are dead do live, remember Abraham, Isaac, and Jacob."—Luke 23. 43; Phil. 1. 23; Num. 27. 16; יהוה אלהי הרוחות לכל בשר, *Yehowah elohey haroochoth lechol basar*, "Jehovah, the God of the spirits of all flesh." This address sufficiently proves, that this holy man (Moses) believed man to be compounded of flesh and spirit; and that these principles are perfectly distinct. Either the materiality of the soul is a human fable, or, if it be a true doctrine, Moses did not pray under the influence of the Divine Spirit. There is a similar form of expression in ch. 16. 2, "O God, the God of the spirits of all flesh;" and in Job 12. 10, "In whose hand is the soul (נפש, *nephesh*) of all living; and the spirit (רוח, *rooach*) of all flesh of man." These seem decisive proofs, among many others, that the Old Testament teaches that there is an immortal spirit in man; for though רוח, *rooach*, sometimes denotes breath or wind, yet it certainly has not that signification here, nor in the other passages cited.

(8.) Of *Life*—the value of it, Ps. 49. 8; Matt. 16. 26; Mark 8. 36; Luke 9. 25;—short and uncertain, 1 Chr. 29. 15; Job 7. 16; Ps. 39. 5; 90. 5, 6, 9; 103. 15; Is. 40. 6; Luke 12. 20; James 4. 14; 1 Pet. 1. 24;—full of trouble and vanity, Job 5. 7; 14. 1; Ecc. 1. 2; 12. 8;—*long life*, promised as the reward of virtue, Ex. 20. 12; Deut. 5. 33; 6. 2; Pr. 3. 2, 16; 9. 11; 10. 27;—not to be preferred to our duty, Matt. 10. 39; 16. 25; Mark 8. 35; Luke 9. 24; 17. 33; John 12. 25.

(9.) Of *Death*—how it came into the world, Gen. 3. 17, 19; Rom. 5. 12; 1 Cor. 15. 22;—certain to all, Job 14. 5; 21. 13; Ps. 49. 19; 89. 48; Ecc. 8. 8; 9. 5; 11. 8;—levels all men, Job 1. 21; 3. 17, &c.; Ecc. 5. 15;—to be frequently thought of, Ps. 39. 1; 90. 12;—sometimes desirable, Job 3. 21; 6. 8; Phil. 1. 23;—sudden, a blessing, Job 21. 13;—Christians have hope in it, 2 Cor. 5. 1, &c.;—the second, Rev. 2. 11; 10. 14; 21. 8.

(10.) Of *Heaven*—The place where holy souls dwell, 2 Kings 2. 1, 11; Luke 2. 15; Eph. 3. 15; Col. 1. 5; 1 Pet. 1. 4; the happiness of it, Ps. 16. 11; Dan. 12. 3; Matt. 5. 12; 13. 43; Luke 12. 43; John 12. 26; 17. 24; 1 Cor. 2. 9; 13. 12; 1 Pet. 1. 4; Rev. 14. 13;—degrees of happiness in it, Matt. 16. 27; Luke 19. 17; John 14. 2; 1 Cor. 15. 41; 2 Cor. 9. 6;—who will be admitted into it, Matt. 5. 3-12; John 3. 15; Rom. 2. 7; 1 Tim. 6. 19;—who will be ex-

cluded from it, Matt. 7. 21; Luke 13. 27; 1 Cor. 6. 9; Gal. 5. 21, &c.

(11.) Of *Hell*—the place appointed for the punishment of devils and wicked men, Ps. 9. 17; Pr. 15. 24; Matt. 5. 29; 10. 28; 23. 33; Mark 9. 43; Luke 12. 5; 16. 23; 2 Pet. 2. 4;—the horrors and punishments of it set forth, Matt. 13. 42; 18. 9; 25. 30; Jude 13; Rev. 14. 10; 19. 20; 20. 10, 14; 21. 8;—sufferings in it various, according to the degrees of guilt, Matt. 11. 22; 23. 14; Luke 12. 47, 48;—the eternity of the torments thereof asserted, Dan. 12. 2; Matt. 3. 12; 25. 46; Mark 9. 44; Luke 16. 26; Jude 13.

(12.) Of the *Resurrection*—Job's hope of it, Job 19. 25;—David's, Ps. 16. 10;—of the dry bones, representing the restoration of the Jews, Ezek. 37. 1, &c. In this vision, the *dry bones* aptly represent the ruined and desperate state both of Israel and Judah; and the *revivification* of these bones signifies their restoration to their own land after their captivity, and also their recovery from their present long dispersion. Although this is the primary and genuine scope of the vision, yet the doctrine of a general resurrection of the dead may justly be inferred from it; for "a simile of the resurrection," says Jerome, after Tertullian and others, "would never have been used to signify the restoration of the people of Israel, unless such a future resurrection had been believed and known; because no one attempts to confirm uncertain things by things which have no existence." Mentioned to Daniel, Dan. 12. 2, 13;—preached by Jesus, Matt. 17. 23; 22. 31; John 5. 21, 28;—Paul's account of it, 1 Cor. 15. 1, &c.; 1 Thess. 3. 13;—the first, 1 Cor. 15. 23; 1 Thess. 4. 16; Rev. 20. 5.

(13.) Of *future Judgment*,—intimations of it, Ps. 1. 5; 9. 7; 50; Ecc. 3. 17; 11. 9; 12. 14;—to be administered by Christ, Matt. 16. 27; 25. 31; John 5. 22, 27; Acts 10. 42; 17. 31; Rom. 2. 16; 2 Cor. 5. 10; 2 Tim. 4. 1;—the time of it unknown, Matt. 24. 44; Mark 13. 32; 1 Thess. 5. 2; 2 Pet. 3. 10;—why delayed, 9. 15;—*to be preceded* by false Christs, Matt. 24. 5, 24;—the appearance of the man of sin, 2 Thess. 2. 8; 1 John 2. 18;—the preaching of the gospel to all nations, Matt. 24. 14; Luke 21. 24; Rom. 11. 25; Rev. 14. 6;—the conversion of the Jews, Hos. 3. 5; Rom. 11. 23, &c.; 2 Cor. 3. 16;—remarkable wars and other calamities, Matt. 24. 6, 12;—*the circumstances of it*, a trumpet will be sounded, Matt. 24. 31; 1 Cor. 15. 52;—a change will take

place in the bodies that are raised, Matt. 22. 30 ; 1 Cor. 15. 42 ; Phil. 3. 21 ; Col. 3. 4 ; 1 John 3. 2 ;—a conflagration or change in the world, Zeph. 3. 8 ; 2 Thess. 1. 8 ; 2 Pet. 3. 7 ;—Christ coming in the clouds, Dan. 7. 10 ; Matt. 16. 27 ; 24. 30 ; 26. 64 ; Luke 21. 27 ; Acts 1. 11 ; 1 Thess. 3. 13 ; 4. 16 ; Rev. 1. 7 ;—who will then judge all men, Matt. 24. 31 ; 25. 31 ; Rom. 14. 10 ; 2 Cor. 5. 10 ; Jude 15 ; Rev. 20. 12 ; 22. 12 ;—the apostles to be judges with him, Matt. 19. 28 ; Luke 22. 30 ; 1 Cor. 6. 3 ;—the righteous will be separated from the wicked, Matt. 13. 49 ; 25. 32.

(14.) Of *Sin*,—wherein it consists, John 15. 22 ; Rom. 3. 20 ; 4. 15 ; 1 Cor. 15. 56 ; Jam. 1. 15 ; 1 John 3. 4 ; 5. 17 ;—incident to all men, 1 Kings 8. 46 ; Job 15. 14 ; 25. 4 ; Ps. 130. 3 ; Pr. 20. 9 ; 24. 16 ; Ecc. 7. 20 ; Jam. 3. 2 ; 1 John 1. 8 ;—comes from the heart, Matt. 15. 19 ; Jam. 1. 14 ;—*presumptuous*, the danger of it, Num. 15. 30 ; Ps. 19. 13 ; 59. 5 ; Luke 12. 47 ; Rom. 1. 32 ; Heb. 10. 26.

(15.) Of *Holiness*,—the necessity of it, Lev. 11. 44 ; 19. 2 ; Ps. 4. 3 ; Rom. 6. 19 ; 12. 1 ; 13. 12 ; 2 Cor. 7. 1 ; Eph. 1. 4 ; 4. 24 ; Phil. 1. 27 ; Col. 1. 10 ; 1 Thess. 2. 12 ; Heb. 12. 14 ; 1 Pet. 1. 15 ; 2 Pet. 3. 11 ;—a motive to it from the holiness of God, Lev. 11. 44.

(16.) Of *Repentance*—necessary, 1 Kings 8. 47 ; Ps. 7. 12 ; Ezek. 18. 30 ; Luke 13. 3 ; 15. 7 ; 24. 47 ; Acts 2. 38 ; 3. 19 ; 17. 30 ; 26. 20 ; 2 Pet. 3. 9 ;—wherein it consists, 1 Kings 8. 47 ; Ps. 15. 17 ; 119. 59 ; Ezek. 18. 21 ; 36. 31 ; Hos. 14. 1 ; Joel 2. 12 ;—exhortation to it, Lev. 26. 40 ; Deut. 30. 1 ; Is. 1. 16 ; Jer. 3. 12 ; 4. 4 ; 22. 1 ; 26. 1, &c. ; Ezek. 18. 30 ; Hos. 6. 2 ; 12. 6 ; 14. 1 ; Joel 1. 8 ; 2. 12 ; Am. 5. 4 ; Zeph. 2. 3 ; Zech. 1. 3 ; Acts 3. 19 ;—motives to it, 1 Sam. 7. 3 ; Neh. 1. 9 ; Job 22. 23 ; Ps. 32. 5 ; Is. 1. 16 ; Jer. 4. 1 ; Ezek. 33. 11 ; Zech. 1. 3 ; Rev. 2. 5 ;—if genuine, will obtain pardon, Lev. 26. 40 ; Deut. 4. 29 ; 30. 1–3 ; Pr. 28. 13 ; Is. 55. 6, 7 ; Jer. 18. 8 ; 36. 3 ; Ezek. 18. 21 ; 36. 31 ; Acts 2. 38 ;—danger in delaying it, Ps. 18. 41 ; 119. 60 ; Pr. 1. 28 ; 29. 1 ; Is. 55. 6 ; Jer. 7. 16 ; 11. 11 ; 14. 10 ; Ezek. 8. 18 ; Mic. 3. 4 ; Zech. 7. 13 ; Matt. 25. 10 ; Luke 12. 20 ; 19. 44 ; Acts 3. 23 ; Rom. 13. 12 ; 2 Cor. 6. 2 ; Heb. 3. 7, 13 ; 12. 17 ; Rev. 2. 22.

(17.) Of *Faith in God*,—necessary to please him, Gen. 15. 6 ; Ex. 4. 31 ; 14. 31 ; Num. 20. 12 ; Deut. 32. 20 ; 2 Chr. 20. 20 ; Neh. 9. 8 ; Ps. 78. 22 ; 106. 12 ; Is. 7. 9 ; 43. 10 ; Dan. 6. 23 ; Jon. 3. 5 ; Hab. 2. 4 ; John 14. 1 ; Rom. 4. 3 ;

5. 1; Heb. 11. 6;—the want of it a cause of sin, Num. 14. 11; Deut. 1. 32; 2 Kings 17. 14; Ps. 106. 13; Rom. 11. 23; Heb. 3. 19;—*in Christ*, necessary, Mark 1. 15; 16. 16; John 1. 12; 3. 15; 5. 24; 8. 24; Acts 13. 39; 16. 31; Rom. 1. 16; 3. 26; 11. 20; 1 Cor. 1. 21; Eph. 6. 16; Heb. 10. 39; 1 John 5. 4; Rev. 21. 8;—must be unfeigned and durable, Rom. 10. 9; Col. 1. 23; 1 Tim. 1. 5; 2. 8; Jam. 1. 6;—the efficacy of it in the case of the apostles, Matt. 17. 20; 21. 21; Mark 11. 22; Luke 17. 6;—insignificant without good works, 1 Cor. 13. 2; Gal. 5. 6; James 2. 14;—demons have it and tremble, Jam. 2. 19;—examples of it, Heb. 11.

(18.) Of *Works*,—*Men* are to be judged by them, Job 34. 11; Ps. 62. 12; Pr. 24. 12; Is. 3. 10; Jer. 17. 10; 32. 19; Ezek. 7. 8, 27; 24. 14; Matt. 16. 27; Rom. 2. 6; 2 Cor. 5. 10; 1 Pet. 1. 17; Rev. 2. 23; 20. 12; 22. 12;—*good*, arise from good principles, Matt. 7. 17; Jam. 2. 14, &c.; 3. 13;—absolutely required, Matt. 5. 16; 2 Cor. 9. 8; Eph. 2. 10; Col. 1. 10; 1 Tim. 2. 10; 2 Tim. 2. 21; 3. 17; Tit. 2. 14; 3. 8, 14; Heb. 13. 16, 21; Jam. 2. 17;—*of the law* will not justify, Rom. 3. 20; 4. 2; 11. 6; Gal. 2. 16; Eph. 2. 8, 9.

(19.) Of the *Grace of God*,—necessary to the performance of good works, 1 Kings 8. 58; Ps. 119. 32; 143. 10; John 6. 44; Rom. 8. 8; 1 Cor. 3. 6; 12. 3; 15. 10; Phil. 2. 13; Heb. 13. 21;—is freely offered to every Christian, John 1. 12; Tit. 2. 11; 2 Pet. 3. 9;—will be effectual to those who co-operate with it, 1 Cor. 15. 10; 2 Cor. 6. 1; Heb. 12. 15;—will be increased to those who desire it, Matt. 13. 12; Luke 8. 18; John 15. 2;—should be earnestly sought in prayer, Prov. 2. 3, 4; Heb. 4. 16; James 1. 5.

(20.) Of *Divine Assistance*,—necessary in all our undertakings, John 15. 5; 1 Cor. 15. 10; 2 Cor. 3. 5; Phil. 2. 13; 1 Tim. 1. 12;—promised upon proper application, Ps. 37. 4, 5; Isa. 58. 9; Jer. 29. 12, 13; Matt. 7. 11; 21. 22; Luke 11. 9; James 1. 5; 1 John 5. 14;—instances and acknowledgment of such, Gen. 14. 12; 1 Sam. 1. 10; 2 Kings 19. 20; 20. 5; 2 Chr. 33. 13; Job 42. 20; Ps. 3. 4; 118. 5; 120. 1.

(21.) Of *Forgiveness of sins*—promised by God on repentance, Ex. 34. 6; 2 Chr. 7. 14; Ps. 32. 1; 103. 3; 130. 4; Pr. 28. 13; Is. 1. 18; 55. 7; Jer. 31. 34; Dan. 9. 9, 24; Mark 1. 4; Luke 1. 77; 3. 3; 24. 47; Acts 2. 38; 5. 31; 8. 22; 10. 43; 13. 38; Rom. 3. 25; Col. 1. 14; Heb. 8.

12; James 5. 15; 1 John 2. 12;—to be sought with the whole heart, Deut. 4. 29; 1 Chr. 28. 9; Ps. 119. 2; Jer. 29. 13; 1 Thess. 5. 17.

(22.) Of *Regeneration*, or a change of heart and life—necessary, John 1. 13; 3. 3; Rom. 12. 2; 2 Cor. 4. 16; 5. 17; Gal. 6. 15; Eph. 4. 22; Col. 3. 8; 1 Pet. 1. 23; 1 John 3. 9; 5. 4, 18;—represented by baptism, John 3. 5; Rom. 6. 4; Col. 2. 12; Tit. 3. 5; applied to the resurrection, Matt. 19. 28; Rom. 8. 11; 1 Cor. 15. 42.

(23.) Of the *Righteous*—described, Ps. 112. 5; Pr. 12. 10; 13. 5; 21. 12; Matt. 12. 35; John 1. 47;—under several characters, 2 Chr. 34. 2; Ps. 15. 1, &c.; 37. 21; 112. 5; Pr. 10. 20; 12. 5, 10; 13. 5; 15. 28; 21. 26; 28. 1; 29. 7; Ezek. 18. 5, &c.; Mark 6. 20; Luke 1. 6; Acts 10. 1, &c.; 11. 24; Rom. 5. 7;—and wicked compared, Ps. 1. 37. 49. 58. 73; Pr. 4. 16; 14. 9; 28. 1, &c.; Is. 3. 10;—have the same fate in this world, Ec. 7. 15; 8. 14; 9. 2;—their happiness and privileges, Ps. 37. 23; Pr. 12. 2; 13. 22; 14. 14; 28. 5; Is. 33. 15; Rom. 2. 10; 5. 7; 10. 5, 9; 2 Cor. 3. 18; Eph. 2. 19; Col. 1. 12; 3. 4; Heb. 12. 14; 1 John 3. 2; Rev. 2. 7, 11, 17, 26, 28; 3. 5, 12, 21; 22. 14; Ps. 116. 15. “Precious in the sight of the Lord is the death of his saints.” That is, the Lord accounts the death of His saints of so much importance, that he will not suffer their enemies to cut them off before his appointed time; all the circumstances of their death being regulated by infinite wisdom and love for their final and eternal benefit. Salt of the earth, and light of the world, Matt. 5. 13, 14;—sons of God, Rom. 8. 14, &c.; 1 John 3. 1, 2;—one with Christ and the Father, John 17. 11, 21;—temple of God, 1 Cor. 3. 16;—free from trouble, Ps. 91. 14; Pr. 1. 33; 16. 7; Is. 32. 17; Rev. 7. 16; 21. 4;—to be remembered with respect, Ps. 112. 6; Pr. 10. 7;—to be blessed in their posterity, Ex. 25. 5, 6; Deut. 4. 40; 12. 25; Ps. 37. 26; 103. 17; Pr. 11. 21; 12. 7; 14. 26; 20. 7; Luke 1. 50;—to inherit eternal life, Dan. 12. 2; Luke 18. 30; John 3. 15; 4. 14; Rom. 2. 7; 1 Tim. 6. 19; Tit. 1. 2; 1 John 2. 25; Jude 21.

(24.) Of the *Wicked*—characterized, Job 24. 2; Ps. 10. 3; 36. 1; 37. 21; 50. 17; 58. 3; Pr. 2. 12; 4. 16; 6. 12; 16. 27; 21. 10; 24. 2; Is. 59. 3; Ezek. 18. 16; 22. 6; Rom. 1. 29; 3. 11, &c.;—compared to despicable things, Ps. 1. 4; 58. 4; 59. 6; Is. 57. 20; Jer. 6. 30; Ezek. 2. 6; Hos. 13. 3; Matt. 7. 6, 26;—not to be envied, Ps. 37. 1;

73. 2 ; Pr. 23. 17 ; 24. 1, 19 ; Jer. 12. 1 ;—no peace to them, Is. 57. 21 ;—their punishment in general, Job 15. 20 ; 18. 5 ; 20. 4 ; 27. 13 ;—due to them in this life, Ps. 11. 6 ; Pr. 11. 19, 21 ; 21. 15 ; 22. 8 ; Is. 57. 21 ; Rom. 2. 8 ; Ps. 129. 6, 7. “ Let them be as the grass upon the house-tops, which withereth afore it groweth up ; wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom.” As the tops of the houses in the East are flat, and covered with plaster of terrace, they are frequently grown over with grass, or other vegetable productions ; but, from the want of proper nourishment, it is but small and weak, and from its elevation, being exposed to the scorching sun, it is soon withered. If grass, the mower cannot make hay of it ; if corn, the reaper cannot make a sheaf of it. A more beautiful and striking figure, to display the weak and evanescent condition of wicked men, cannot easily be conceived. Abandonment to their own lusts, Ps. 81. 13 ; Is. 63. 17 ;—subjection to terror, Ps. 53. 5 ; Pr. 28. 1 ;—exposure to shame, Ps. 53. 5 ; Pr. 3. 35 ;—the ruin of their family and name, Ps. 34. 16 ; 37. 28 ; 104. 35 ; Pr. 2. 22 ; 12. 7 ; 14. 11 ; 24. 20 ;—without hope, Job 8. 13 ; Ps. 112. 10 ; Pr. 10. 28 ; 11. 7 ;—eternal, Is. 66. 24 ; Dan. 12. 2 ; Matt. 18. 8 ; 25. 41, 46 ; Mark 3. 29 ; 9. 43 ; Luke 3. 17 ; 2 Thess. 1. 9 ; Jude 7 ;—in proportion to guilt, Matt. 11. 22, &c. ; 23. 14 ; Luke 12. 47 ;—examples, in Cain, Gen. 4. 11 ;—Er, the son of Judah, 38. 7 ;—of the family of Eli, 1 Sam. 2. 31 ;—of Eli and his sons, 4. 11, 18 ;—of Gehazi, 2 Kings 5. 27 ;—of Sennacherib, 19. 35, 37 ;—of Judas Iscariot, Acts 1. 18 ;—of Ananias and Sapphira, 5. 1 ;—of king Herod, 12. 23 ;—of Elymas, 13. 11. It seems to have been a maxim among the ancient heathen, *θεου ονειδος του κακουσ ενδαιμονειν*. “ The prosperity of the wicked is a reproach to God ;” but they had no just conception of a state of future rewards and punishments.

(25.) Of *Predestination*,—the means of our redemption, and the propagation of the gospel, were predestinated, Gen. 3. 15 ; 12. 3 ; 49. 10 ; Ps. 41. 9 ; Matt. 16. 18 ; Luke 18. 33 ; John 7. 30 ; 8. 20 ; 13. 21 ; Acts 16. 7 ; Rom. 9. 9 ; Eph. 5. 1, 11 ;—the establishment of Israel in Canaan, and the destruction of several wicked states and kingdoms, predestinated, Gen. 12. 7 ; 13. 15 ; Ex. 7. 4 ; 9. 16 ; Deut. 2. 30 ; Josh. 11. 20 ; Is. 44. 28 ; 46. 9 ;—particular persons have been predestinated to advance God’s glory, and to serve his purposes in different manners : Pharaoh, Ex. 9. 16 ; the Ca-

naanites, Josh. 11. 20;—Cyrus, Is. 44. 28;—Jeremiah, Jer. 1. 5;—Paul, Acts 9. 15; Gal. 1. 15;—the Gnostics, Jude 4;—the apostles, Luke 10. 20; 12. 32;—the first Christians, Acts 2. 47; some Christians at Antioch, 13. 48;—some persons have been predestinated to grace and glory, Luke 10. 20; 12. 32; Acts 13. 48; Rom. 8. 28; 9. 29; Eph. 1. 4; 2 Tim. 1. 9; 1 Pet. 2. 8; God frequently produces good from men's evil intentions, and evil from their good intentions; and this is represented as his predestination, Gen. 50. 20; Job 5. 12; Ps. 33. 10; 127. 1; Prov. 16. 9, 33; 19. 21;—God is frequently mentioned as disposing of the good things of this world according to his will and pleasure, in such terms as imply his predestination of those matters; as Deut. 8. 18; 1 Chr. 29. 12; 2 Chr. 1. 11; Job 1. 21; 9. 12; Ps. 75. 7; Dan. 4. 17, &c.;—grace is necessary for the performance of our duty; and as it can be obtained only in the use of means, they who neglect the means are said to be predestinated to destruction, and those who use them, to life; Acts 3. 47; Rom. 3. 24; Eph. 1. 4; 1 Thess. 5. 9; 1 Pet. 2. 8; Jude 4, &c.

(26.) Of *Election*—an act of distinguishing love, Deut. 7. 8;—irrespective of any merit in the objects of it, Rom. 9. 11, 12, 16; Rom. 11. 5, 6. “Even so then at this present time also there is a remnant according to the election of grace.” i. e. The election which proceeds from the mercy and goodness of God. “And if by grace, then is it no more of works, otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.” That is, it loses its character, or nature—that of claiming reward as a matter of right.—Eternal, Eph. 1. 4; 2 Thess. 2. 13;—abiding, Rom. 9. 11; 2 Tim. 2. 19;—personal, Matt. 20. 23; 2 Tim. 2. 19;—of some of the chief of sinners, 1 Tim. 1. 15;—it is in Christ, Eph. 1. 4;—it is to holiness as the means, and salvation as the end, Eph. 1. 4; 1 Thess. 5. 9.

(27.) Of *Prayer*—the obligation and use of it, 2 Chr. 7. 14; Ps. 105. 4; Is. 63. 15, &c.; Matt. 7. 7; Luke 18. 1; Phil. 4. 6; Col. 4. 2; 1 Tim. 2. 1; 1 Pet. 1. 17;—*a due preparation for it*, Ps. 66. 18; 145. 18; Pr. 15. 8, 29; 28. 9; Is. 1. 15; 29. 13; 59. 2; Mark 7. 6; 11. 25; John 9. 31; 1 Tim. 2. 8; Jam. 1. 6; 4. 3;—with fervor, Ps. 59. 17; Luke 6. 12; 11. 8; 18. 1; Rom. 12. 12; Eph. 6. 18;—frequent, Ps. 55. 17; 86. 3; 119. 164; Dan. 6. 10; Luke 2. 37; 18. 1; 21. 36; Acts 10. 2; 1 Thess. 3. 10; 5. 17; 1 Tim. 5. 5; 2 Tim.

1. 3; 1 Pet. 4. 7;—without ostentation, Matt. 6. 6; Luke 18. 11;—without vain repetitions, Ecc. 5. 2; Matt. 6. 7;—for all conditions of men, Eph. 6. 18; 1 Tim. 2. 1;—in the name of Christ, John 14. 13; 15. 16; 16. 23; Eph. 5. 20; Heb. 13. 15; 1 Pet. 2. 5;—in public, Luke 1. 10; Acts 1. 4, 24; 2. 42; 21. 5;—in private, Ps. 66. 16; Dan. 6. 10; Matt. 6. 6; 14. 23; Luke 6. 12; Acts 10. 9, 30;—its prevalence when properly made, Ps. 34. 15; 145. 18; Is. 30. 19; Jer. 29. 12; Matt. 7. 7; John 15. 7; Jam. 1. 5; 5. 14; 1 Pet. 3. 12; 1 John 3. 22; 5. 14;—*examples of it*, of Abraham's servant, Gen. 24. 12;—of Jacob, Gen. 32. 9;—of Moses, Ex. 32. 11, 31; Deut. 3. 23; Num. 14. 13–19; where we have the words of the earnest intercession of Moses: they need no explanation; they are full of simplicity and energy. His arguments with God, for he did reason and argue with his Maker, are pointed, cogent, and respectful; and while they show a heart full of humanity, they evince the deepest concern for the glory of God. The *argumentum ad hominem* is here used in the most unexceptionable manner, and with the fullest effect. He does not in the least excuse the sin of Israel, or object to the justice of the awful sentence, or argue that such conduct would not consist with the divine truth or goodness; but he pleads the appearance which it would have, and the construction which the Egyptians and other neighboring nations would put upon it; and he further pleads the name of the Lord, and the example of his former forgiveness.—Of Samson, Judg. 16. 28;—of Hannah for a child, 1 Sam. 1. 10; of David, 2 Sam. 7. 18; 1 Chr. 29. 10; Ps. 5. 1, &c., &c., &c.;—of Solomon at the dedication of the temple, 1 Kings 8. 22; 2 Chr. 6. 12; Solomon having ascended the brazen scaffold, and stood up and blessed the people, he kneeled down upon his knees, and offered up a comprehensive and most excellent prayer, in which he puts seven cases, in all of which the mercy and intervention of God would be indispensably requisite; and he earnestly bespeaks that mercy and intervention, on condition that the people pray towards that holy place; and with a feeling heart, make earnest supplication to the throne of mercy.—Of Hezekiah, 2 Kings 19. 15; 20. 2;—of Manasseh in his distress, 2 Chr. 33. 12;—of Jeremiah, ch. 32. 16–25. A prayer, for weight of matter, sublimity of expression, profound veneration, just conception, Divine unction, powerful pleading, and strength of faith, seldom equalled, and never excelled. Historical, without

flatness ; condensed, without obscurity ; confessing the greatest of crimes against the most righteous of Beings, without despairing of His mercy or presuming on His goodness ;—a confession that acknowledges that God’s justice should smite and destroy, had not His infinite goodness said, I will pardon ;—of Daniel, Dan. 9. 3 ;—of Jonah, Jon. 2. 1, &c. ;—of Habakkuk, Hab. 3. 1, &c., in which having nervously painted the desolate state of Judea during the captivity, he, in the two following verses (18, 19), exhibits the finest display of his resignation, confidence, and holy triumph in the God of his salvation. He saw that the evil, which the Spirit of God enabled him to paint in all its calamitous circumstances, was at hand, and unavoidable ; he submitted to this dispensation of Providence ; and confided in His mercy and goodness. “ Although the fig-tree shall not blossom, neither shall fruit be in the vines ; the labor of the olive shall fail, and the fields shall yield no meat ; the flock shall be cut off from the fold, and there shall be no herd in the stalls : yet I will rejoice in the Lord, I will joy in the God of my salvation. ‘ The Lord God is my strength, and he will make my feet like hinds’ feet, and he will make me to walk upon mine high places.’ ”—Of Asa, 2 Chr. 14. 11 ;—of Jehoshaphat, 20. 6 ;—of Ezra, 9. 6 ;—of the Levites, Neh. 9. 5 ;—of Esther, Esth. 4. 16 ;—of Amos, Am. 7. 2, 5 ;—of Zacharias for a son, Luke 1. 13 ;—of Jesus at the resurrection of Lazarus, John 11. 41 ;—for his disciples, 17. 1, &c. ;—in the garden, Matt. 26. 39 ;—of Cornelius, Acts 10. 1 ;—for others, of Abraham for Abimelech, Gen. 20. 17 ;—Isaac for his wife, 25. 21 ;—Moses for the people, Ex. 32. 11 ; 33. 12 ; Num. 11. 2 ;—for Miriam, 12. 13 ;—of Samuel for the people, 1 Sam. 12. 23 ;—of the Christians for Peter, Acts 12. 5 ;—of Jesus for his executioners, Luke 23. 34 ;—of Stephen for his persecutors, Acts 7. 60 ;—of Paul for the Jews, Rom. 9 ; 10. 1 ;—of the church for him, Rom. 15. 30 ;—for Christians, 2 Cor. 1. 11 ; Eph. 1. 16 ; 6. 18 ; Col. 4. 3 ; 1 Thes. 5. 25 ; 2 Thes. 3. 1 ; Heb. 13. 18 ;—for enemies, Matt. 5. 44 ;—proper to precede great undertakings :—of Elisha before he raised the dead child, 2 Kings 4. 33 ;—of Jesus before the appointment of the twelve apostles, Luke 6. 12 ;—of the apostles before the appointment of a successor to Judas Iscariot, Acts 1. 24.

(28.) Of *Praise of God*,—exhortation to it, &c., Ps. 22. 23 ; 67. 3 ; 69. 34 ; 119. 164 ; Is. 38. 19 ; Acts 2. 47 ; 16. 25. “ The sacrifice of praise,” says St. Paul, “ is the fruit of the

lips." (Heb. 13. 15.) God creates this fruit of the lips, by giving new subject and cause of thanksgiving by His mercies conferred on His people. The great subject of thanksgiving is peace; reconciliation and pardon offered to them that are nigh, and to them that are far off; not only to the Jew, but also to the Gentile.

(29.) Of *Thanksgiving*—a duty, Deut. 8. 10; Ps. 51. 14; 69. 30; 92. 1; 139. 14; 147. 1; Is. 25. 1, &c.; Col. 3. 17; 1 Thess. 5. 18; 1 Tim. 4. 4; Heb. 13. 15; 1 Pet. 2. 9, &c.

(30.) Of *Worship*—to be paid to God only, Ex. 20. 4; Matt. 4. 10; Luke 4. 8; Acts 10. 25; 14. 13, &c.; Rev. 19. 10; 22. 8;—*public*, required, Deut. 26. 10, 11; 2 Kings 17. 36; Ps. 22. 22, 25; 35. 18; 95. 6; 107. 32; 116. 14; 122. 1, 4; Matt. 18. 20; Acts 1. 14; 10. 33; Heb. 10. 25;—*dececy* to be observed in it, Ecc. 5. 1; Joel 2. 15;—*rules* respecting it, 1 Cor. 11. 1, &c.; 14. 1, &c.

(31.) Of the *Scriptures*—given by inspiration, 2 Tim. 3. 16;—*their use*, Rom. 15. 4;—*how to be received*, Jam. 1. 21;—*their blessings when received*, Rom. 1. 16; 1 Cor. 1. 18; Eph. 2. 1, &c.; 1 Pet. 1;—*danger of rejecting them*, Mark 16. 16; Luke 10. 16; John 3. 36; 12. 48; Heb. 2. 3; 10. 28; 12. 25; Luke 16. 31. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." From this answer of Abraham we learn, that the Sacred Writings contain such proofs of a divine origin, that though all the dead were to rise, the proofs could not be more evident, nor the conviction greater; and that to escape eternal perdition, and obtain eternal glory, a man is to receive the testimonies of God, and to walk according to their dictates.—To be frequently meditated upon, Deut. 6. 6; 11. 18; Ps. 1. 2; 119. 97; John 5. 39; 2 Pet. 3. 2;—*a privilege of the Jews*, Rom. 3. 2;—*designed for universal use*, Rom. 15. 4; 1 Cor. 10. 11;—*the advantage of the study of them*, Ps. 19. 7; 119. 9, 72, 98, 103; Rom. 15. 4; Eph. 6. 17; 2 Tim. 3. 15; Jam. 1. 25.

(32.) Of the *Church*—*holy catholic*, how to be understood, John 10. 16; Rom. 12. 5; 1 Cor. 10. 17; 12. 13; Gal. 3. 28; Heb. 11. 40; 12. 23;—*sometimes means the whole congregation of faithful people*, Matt. 16. 18; Acts 2. 47; Eph. 3. 10, 21; Col. 1. 24;—*sometimes a national, local, or private congregation*, Acts 14. 27; 18. 22; Rom. 16. 5; 1 Cor. 14. 23; 3 John 9;—*sometimes the governors of the church*,

Matt. 18. 17 ; Acts 14. 27 ;—sometimes the place of worship, 1 Cor. 11. 18 ; 14. 19, 34.

(33.) Of *Unity*—of the Christian church, John 10. 16 ; Rom 12. 5 ; 1 Cor. 10. 17 ; 12. 13 ; Gal. 3. 28 ; Eph. 1. 10 ; 2. 19 ; 4. 13 ; 5. 23, 30 ; Col. 1. 18, 24 ;—among Christians, recommended, Rom. 12. 16 ; 15. 5 ; 1 Cor. 1. 10 ; 2 Cor. 13. 11 ; Eph. 4. 3 ; Phil. 1. 27 ; 2. 2 ; 4. 2 ; 1 Pet. 3. 8.

(34.) Of *Christian Ministers*—in what light to be considered, 1 Cor. 4. 1 ; 2 Cor. 5. 20 ; 6. 1 ; to have a regular calling, John 10. 1 ; Acts 26. 16 ; 1 Tim. 4. 14 ; Tit. 1. 5 ;—*their duty*, to be diligent, Rom. 12. 7 ; 1 Cor. 9. 16 ; Phil. 1. 20 ; Col. 4. 4 ; 1 Tim. 4. 6, 13 ; 5. 17 ; 2 Pet. 1. 12 ;—to reprove if necessary, 1 Thess. 2. 2 ; 1 Tim. 5. 20 ; 2 Tim. 4. 2 ; Tit. 1. 13 ; 2. 15 ;—to guard men from sin, 1 Cor. 4. 2 ; 1 Thess. 2. 11 ; 1 Tim. 4. 6 ; Heb. 13. 17 ;—to set good examples, Matt. 23. 3 ; Rom. 2. 21 ; 2 Cor. 6. 4 ; 1 Thess. 2. 10 ; 2 Thess. 3. 7 ; 1 Tim. 6. 11 ; Tit. 2. 7 ; 1 Pet. 5. 3 ;—to be peaceable and patient, 1 Cor. 9. 19 ; 2 Cor. 6. 3 ; 1 Tim. 3. 3 ; 2 Tim. 2. 24 ; Tit. 1. 7 ;—not worldly-minded, 1 Cor. 10. 33 ; 1 Tim. 3. 3 ; 2 Tim. 2. 4 ; Tit. 1. 7 ; 1 Pet. 5. 2 ;—to be respected, Matt. 10. 40 ; Luke 10. 16 ; John 13. 20 ; 1 Cor. 16. 10, 16 ; Phil. 2. 29 ; 1 Thess. 4. 8 ; 5. 12 ; 1 Tim. 5. 17 ; Heb. 13. 7, 17 ;—entitled to a maintenance, Matt. 10. 10 ; Luke 10. 7 ; 1 Cor. 9. 7 ; Gal. 6. 6 ; 1 Thess. 2. 6 ; 2 Thess. 3. 9 ; 1 Tim. 5. 18 ; 2 Tim. 2. 6 ;—how to behave to those who oppose them, Matt. 10. 14 ; Luke 9. 5 ; 10. 11 ; Acts 18. 6 ; Gal. 6. 1 ; 2 Tim. 2. 25.

(35.) Of the *People*,—their duty to God's ministers, ordinary and extraordinary, Deut. 12. 19 ; 14. 27 ; 18. 6 ; 2 Chr. 36. 16 ; Matt. 10. 14 ; Luke 10. 16 ; 1 Cor. 4. 1 ; 9. 14 ; Gal. 6. 6 ; Thess. 4. 8 ; 5. 12 ; 1 Tim. 5. 17 ; Heb. 13. 7, 17.

(36.) Of *Vows*—not to be broken, and rules concerning them. A vow is a religious promise made to God for the most part with prayer, and paid with thanksgiving. Vows were either of abstinence (Nu. vi. xxx.), or the devoting of something to the Lord, as sacrifices (ch. vii. 16), or the value of persons, beasts, houses, or lands, concerning which the law is here given. A man might vow or devote himself, his children, his domestics, his cattle, his goods, &c. ; and respecting the redemption of all these, rules are laid down in this chapter (Lev. xxvii.) But if after consecrating these things he refused to redeem them, they then became the Lord's property for ever. The persons continued all their lives de-

voted to the sanctuary ; the goods were sold for the profit of the temple or the priests ; and the animals, if clean, were offered in sacrifice, and if not proper for sacrifice, were sold, and the price devoted to sacred uses. This is a general view of the different laws relative to vows. The laws delivered must have been very useful, as they both prevented and annulled rash vows, and provided a proper sanction for the support and performance of those which were rationally made. Num. 30. 1, &c. ; Lev. 27. 1 ; Deut. 23. 21 ; Ps. 50. 14 ; 56. 12 ; 66. 13 ; 76. 11 ; 116. 18 ; Ecc. 5. 4 ; Jer. 35. 6 ;—of a person, Lev. 27. 2 ;—of a beast, 9 ;—of a house, 14 ;—of a field, 16 ;—of Jacob, Gen. 28. 20 ;—of Jephthah, Judg. 11. 30, 35 ;—of the Israelites against the Benjamites, 21. 1, &c.

(37.) Of *Oaths*—to be strictly performed, Num. 30. 2 ; Ps. 15. 4 ; Matt. 5. 33 ;—false ones condemned, Lev. 6. 3 ; 19. 12 ; Jer. 7. 9 ; Ezek. 17. 15 ; Zech. 5. 4 ; 8. 17 ; Mal. 3. 5 ;—*light ones* not to be taken, Ex. 20. 7 ; Lev. 19. 12 ; Zech. 5. 3 ; Matt. 5. 34 ; 23. 16 ; Jam. 5. 12 ;—taken by lifting up the hand to God, Gen. 14. 22 ;—putting the hand under the thigh, 24. 2 ; 47. 29 ;—by the name of God, Deut. 6. 13 ;—*examples, of God* to Abraham, Gen. 22. 16 ; Heb. 6. 13 ;—against Amalek, Ex. 17. 16 ;—against Moses, Deut. 4. 21 ;—against the house of Eli, 1 Sam. 3. 14 ;—to David, 2 Sam. 3. 9 ; Ps. 89. 35 ; 110. 4 ;—against the Israelites, 95. 11 ;—against the Assyrians, Is. 14. 24 ;—for the restoration of Israel, 54. 9 ; 62. 8 ;—against the Jews going to Egypt, Jer. 44. 26 ;—imposed on Abraham's servant, Gen. 24. 3 ;—on Joseph by Jacob, 47. 31 ; 50. 5 ;—on the Israelites by Joseph, 50. 25 ;—required in case of a pledge, Ex. 22. 11 ;—of a wife suspected of adultery, Num. 5. 21 ;—of the spies by Rahab, Josh. 2. 12.

(38.) Of *Swearing*—censured and forbidden, Matt. 5. 34 ; Jam. 5. 12.

(39.) Of *Christians*—the term first used at Antioch, Acts 11. 26 ;—the salt of the earth, Matt. 5. 13 ;—the light of the world, 14 ;—their privileges, 1 Pet. 2. 5, &c. ; Heb. 12. 22 ;—the sons of God, 1 John 3. 1, 2 ; Rom. 8. 14, &c. ;—one with Christ and the Father, John 17. 11, 21 ;—all one body, Eph. 4. 15, 16 ;—the temple of God, 1 Cor. 3. 16.

(40.) Of *Heretics*—or schismatics censured, Rom. 16. 17 ; 1 Cor. 1. 10 ; 3. 3 ; 11. 18 ; 14. 33 ; Gal. 5. 20 ; Phil. 2. 2 ; 4. 2 ; 2 Thess. 3. 6, 14.

(41.) Of *Opposers*—how to behave to them, Luke 9. 54 ; 2 Thess. 3. 14 ; 2 Tim. 2. 24.

(42.) Of *Apostacy*—the causes and danger of it, Matt. 12. 43 ; 13. 21 ; John 6. 60 ; 1 Tim. 4. 1 ; Heb. 6. 4 ; 10. 26, 38 ; 2 Pet. 2. 20 ;—of men, Gen. 3 ; 6. 1–6 ;—of many of the disciples of Jesus, John 6. 66 ;—of some early Christians, 1 Tim. 1. 19.

(43.) Of the *Sabbath*—appointed, Gen. 2. 2 ;—charge to keep it, Ex. 16. 23 ; 20. 8, 10 ; 23. 12 ; 31. 12 ; 34. 21 ; 35. 2 ; Lev. 23. 3 ; Deut. 5. 12 ; Jer. 17. 21 ;—offerings on it, Num. 28. 9 ;—a breaker of it stoned, 15. 32 ;—how to be kept, Neh. 10. 31 ; Is. 58. 13 ; Ezek. 20. 12 ;—given as a sign to the Israelites. The apostle is here (Rom. 14. 5) speaking of the Jewish fasts and festivals ; and of course his observations do not regard the sabbath, which was instituted at the creation ; and which being a type of “the rest which remaineth for the people of God,” must continue in force, as all types do, till the antitype, or thing signified, takes place, that is, till the consummation of all things.

(44.) Of *Alms-giving*—recommended, Deut. 15. 7 ; Job 22. 7 ; 31. 16 ; Ezek. 16. 49 ; Luke 3. 11 ; 11. 41 ; Eph. 4. 28 ; 1 Tim. 6. 18 ; Heb. 13. 16 ; 1 John 3. 17 ;—will be rewarded, Ps. 41. 1 ; 112. 9 ; Pro. 14. 21 ; 19. 17 ; 22. 9 ; 28. 27 ; Matt. 25. 35 ; Luke 6. 38 ; 14. 14 ; 1 Tim. 6. 18, 19 ; Heb. 6. 10 ;—the neglect of it will be punished, Job 20. 19 ; Pro. 21. 13 ; Ezek. 18. 12 ; Matt. 25. 40 ;—to be given chiefly to the pious and deserving, Rom. 12. 13 ; 2 Cor. 9. 1 ; Gal. 6. 10 ;—not to the idle, 2 Thess. 3. 10 ;—according to men’s ability, Mark 12. 43 ; Acts 11. 29 ; 1 Cor. 16. 2 ; 2 Cor. 8. 12 ; 1 Pet. 4. 11 ;—cheerfully and speedily, Pro. 3. 27 ; Rom. 12. 8 ; 2 Cor. 8. 11 ; 9. 7 ;—not from ostentation, Pro. 20. 6 ; Matt. 6. 1 ;—proper to attend fasting, Is. 58. 7.

(45.) Of *Fasting*—mentioned as a general duty of all Christians, at some times, Matt. 9. 14, 15 ; Mark 2. 20 ; Luke 5. 35 ; 2 Cor. 6. 5 ;—accompanying solemn prayer, Ps. 35. 13 ; Dan. 9. 3 ; 1 Cor. 7. 5 ;—what kind is acceptable to God, Is. 58. 3, &c. ; Joel 2. 12 ; Zech. 7. 9 ; Matt. 6. 17 ;—to be proclaimed in a time of public calamity, Joel 1. 14 ; 2. 15 ;—the institution of several annual ones, Zech. 7. 3, &c. ; 8. 19 ;—of Moses, forty days, Ex. 24. 18 ; Deut. 9. 9 ;—a second time, 18 ;—of Daniel, 10. 2 ;—of Esther, 4. 15 ;—by the Ninevites, Jon. 3. 5 ; of Jesus, Matt. 4. 2 ; Luke 4. 2.

(46.) Of *Idolatry*—forbidden, Ex. 20. 4. This command-

ment includes in its studied, express, and comprehensive prohibitions, every species of idolatry; particularly that which is known to have been practised among the Egyptians. See on the plagues inflicted on the Egyptians.—22. 20; 23. 13, 24; Lev. 26. 1; Deut. 4. 15–19. In these verses there is also an allusion to the idolatrous worship in Egypt. Among the Egyptians almost every thing in nature was the object of their idolatry: among beasts were oxen, heifers, sheep, goats, lions, dogs, monkeys, and cats; among birds, the ibis, crane, and hawk; among reptiles, the crocodile, serpents, frogs, flies, and beetles; all the fish of the Nile, and the Nile itself; besides the sun, moon, planets, stars, fire, light, air, darkness, and night. These are all included in the very circumstantial prohibition in the text, and very forcibly in the general terms of Ex. 20. 4; the reason of which prohibition becomes self-evident, when the various objects of Egyptian idolatry are considered.—11. 16; 17. 2; 18. 9; 27. 15; Ps. 97. 7; Jer. 2. 9; 1 Cor. 10. 14; 1 John 5. 21; Rev. 21. 8; 22. 15;—the folly of it ridiculed, 1 Kings 18. 27; “And it came to pass at noon, that Elijah mocked them, and said, Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be waked.” Such were the absurd and degrading notions which the heathen entertained of their gods. “Vishnoo sleeps four months in the year; and to each of the gods some particular business is assigned. Vayoo manages the winds; Vuroonu the waters, &c. According to a number of fables in the pooranus, the gods are often out on journeys or expeditions.” Ward’s View of the Hindoos, vol. ii. p. 124. Ps. 115. 4–8; “Their idols are silver and gold, the work of men’s hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them.” They are metal, stone, and wood; and, though generally made in the form of man, they can neither see, hear, smell, feel, walk, nor speak! Even the wiser heathen made them the objects of their jests. Thus Juvenal (Sat. xxii. 113.) “Dost thou hear, Jupiter, these things? nor move thy lips when thou shouldst speak out, whether thou art of marble or of bronze? Or why do we put the sacred incense on thy altar from the

opened paper, and the extracted liver of a calf, and the white caul of a hog? As far as I can discern, there is no difference between thy statue and that of Bathyllus:”—a fiddler and player, whose image, by the order of Polycrates, was erected in the temple of Juno at Samos. In the succeeding verses (13–18), we are presented with a beautiful contrast between the God of Israel and heathen idols. He made everything; they are themselves made by men: He is in heaven; they are upon the earth: He doeth whatsoever He pleaseth; they can do nothing: He seeth the distresses, heareth and answereth the prayers, accepteth the offerings, cometh to the assistance, effecteth the salvation, and blesseth His servants; they are blind, deaf and dumb, senseless, motionless, and impotent.—135. 15; Is. 44. 9. The Sacred Writers, observes Bp. Lowth, are generally large and eloquent upon the subject of idolatry: they treat it with great severity, and set forth the absurdity of it in the strongest light. But this passage of Isaiah, ver. 12–20, far exceeds anything ever written upon the subject, in force of argument, energy of expression, and elegance of composition. One or two of the apocryphal writers have attempted to imitate the prophet, but with very ill success: Wisd. xiii. 11–19; xv. 7, &c. Baruch, ch. vi., especially the latter; who, injudiciously dilating his matter, and introducing a number of minute circumstances, has very much weakened the force and effect of his invective. On the contrary, a heathen author, in the ludicrous way, has, in a line or two, given idolatry one of the severest strokes it ever received:—*Olim truncus eram ficulnus, inutile lignum, Cum faber incertus faceretne Priapum, Maluit esse deum: deus inde ego, furum aviumque Maxima formido.* “Formerly I was the stump of a fig-tree, a useless log; when the carpenter, hesitating whether to make me a Priapus or a stool, at last determined to make me a god; thus I became a god, and a great terror to thieves and birds.”—46. 1; Jer. 2. 26; 10. 3;—the punishment of it death, Deut. 13. 9; 17. 2;—the Canaanites extirpated on account of it, Deut. 21. 29;—the monuments of it to be destroyed, Ex. 23. 24; 34. 13; Deut. 7. 5, 25; 12. 1, &c., 29;—all communications with idolaters forbidden, Deut. 5. 1, &c.;—*examples of it*, of the Israelites in the golden calf, Ex. 32. 1, &c.;—in the worship of Baal-peor, Num. 25. 1, &c.;—after the death of Joshua, Judg. 2. 12; 3. 7;—after the death of Gideon, 8. 33;—by the Danites, 18. 30;—of Solomon, 1 Kings 11. 4;—by Jeroboam, 12. 28;—in the time

of Ahab, 18. 22 ;—of Ahaz, 2 Kings 16. 3 ;—of the Samaritans, 17. 29 ;—of Amaziah, 2 Chr. 22. 14 ;—of Manasseh, 33. 2 ;—covetousness so called, Col. 3. 5.

(47.) Of *Sacrilege*—forbidden and censured, Pr. 20. 25 ; Mal. 3. 8 ; Rom. 2. 22.

(48.) Of *Blasphemy*.—Blasphemy, βλασφημία, either from βλαπτειν την φημην, to hurt or blast the reputation, or from βαλλειν ταις φημαις, to smite with words, or reports, when applied to men denotes injurious speaking, or calumny, and when used in reference to God signifies speaking impiously of his nature, attributes, and works.—Against God punishable with death, Lev. 24. 15, 16, 23 ;—blasphemer executed, 23 ;—of Sennacherib, 2 Kings 18. 17 ; 2 Chr. 32. 9 ; Is. 36. 1, &c. ;—of the Pharisees in ascribing the miracles of Christ to Beelzebub, Matt. 9. 34 ; 12. 24 ; Mark 3. 22 ; Luke 11. 15 ; John 10. 20 ;—against the Holy Spirit not to be forgiven, Matt. 12. 31 ; Mark 3. 28 ; Luke 12. 10.

(49.) Of *Afflictions*—the appointment of God, Job 5. 6, 7 ; 14. 1 ; Ps. 75. 6, 7 ; 1 Thess. 3. 3 ; John 16. 33 ; 2 Tim. 3. 12 ;—no proof of guilt, Job 5. 7 ; Ecc. 2. 14 ; Luke 13. 1, &c. ; John 9. 2 ;—though sometimes the consequence of sin, and the punishment of guilt, Gen. 3. 17 ; 4. 12 ; 2 Sam. 24. 13 ; 2 Kings 5. 27 ; Prov. 10. 4 ; 20. 4 ; 23. 29, &c. ; Acts 28. 4, &c. ;—the effect of man's sin and folly, Prov. 19. 3 ; 22. 8 ; Lam. 3. 39 ; Hos. 10. 13 ;—suffered in consequence of the discharge of duty, Gen. 39. 20 ; Ps. 69. 5, 7 ; Matt. 10. 17, 18, 22 ; 24. 9 ;—why permitted, Mich. 7. 9 ; John 9. 2, 3 ; 1 Cor. 11. 32 ; Heb. 12. 6 ;—not a mark of God's anger, but of his love, Prov. 3. 12 ; Rev. 3. 19 ;—for the improvement of virtue and the trial of faith, Deut. 8. 5 ; Job 5. 17 ; Ps. 66. 10 ; 78. 34 ; 94. 12 ; 119. 67, 71, 75 ; Prov. 3. 11 ; Ecc. 7. 3 ; Is. 26. 9, 16 ; 48. 10 ; Jer. 2. 30 ; Zeph. 3. 7 ; Rom. 5. 3 ; Heb. 12. 5, 10 ; 1 Pet. 1. 6 ;—are sometimes the means of bringing transgressors to a sense of duty, Deut. 8. 5 ; 2 Chron. 33. 11 ; Job 5. 17 ; 36. 8 ; Ps. 78. 34 ; 104. 12 ; 119. 67, 71, 75 ; Prov. 3. 11 ; Ecc. 7. 3 ; Is. 26. 9, 16 ; Jer. 2. 30 ; Zeph. 3. 7 ; Rom. 5. 3 ; Heb. 12. 5 ;—to be borne with patience, Prov. 24. 10 ; 2 Tim. 2. 3 ; 4. 5 ;—instances of such behavior, 1 Sam. 3. 18 ; Job 1. 21, 22 ; Acts 5. 41 ; 16. 25 ; 2 Cor. 7. 4 ; Heb. 10. 34 ; afflictions of persons better than we have been greater than ours, 1 Cor. 4. 9 ; 2 Cor. 4. 11 ; Jam. 5. 10 ; 1 Pet. 5. 9 ;—especially those of Jesus Christ, Rom. 8. 17 ; 2 Cor. 4. 10 ; 2 Tim. 2. 12 ; Heb. 12.

3; 1 Pet. 2. 21; 4. 13;—God supports the righteous under them, Ps. 9. 1; 34. 19; 37. 24; 41. 3; 55. 22; Prov. 24. 16; Lam. 3. 31, &c.; 1 Cor. 10. 13; 2 Cor. 12. 8; 2 Tim. 3. 11; 2 Pet. 2. 9. This David experienced, Ps. 31. “I will be glad and rejoice in thy mercy: for thou hast considered my trouble; thou hast known my soul in adversities.” In the deepest adversities, when all forsook me, then I found Thee to be my Friend and Supporter. Cicero says, “Amicus certus in re incertâ cernitur:” equivalent to, “A friend in need is a friend indeed;” and such a Friend is God: human friendships may fail; but the Friend of sinners never.—An abundant recompense will be made for them, Matt. 5. 10; Luke 6. 22; Rom. 8. 18; 2 Cor. 4. 17; Jam. 1. 12; 1 Pet. 1. 7; 21. 9; 3. 15; 4. 13; Rev. 2. 10; 7. 13–17;—we may desire, and pray for deliverance out of them, 2 Kings 20. 1; 2 Chron. 33. 12; Ps. 6. 1; 7. 1; 18. 3, &c.; Matt. 26. 39; 2 Cor. 12. 8; Jam. 5. 13;—how to behave to those who suffer them, 2 Kings 8. 2, 9; Job 2. 11; 6. 14; 16. 5; 30. 25; Ps. 35. 13; Is. 58. 7, &c.; Matt. 25. 35; Rom. 12. 15; 2 Tim. 1. 16–18; Heb. 13. 3; Jam. 1. 27.

(50.) Of *Resignation to the Divine will*,—in Aaron, Lev. 10. 3;—in Eli, 1 Sam. 3. 18;—in Job, Job 1. 20;—in David, 2 Sam. 15. 26; Ps. 39. 9;—in Hezekiah, 2 Kings 20. 29;—in Mary, Luke 1. 38;—in Jesus, Matt. 26. 42; Mark 14. 36; Luke 22. 42; John 18. 11;—in Paul, Phil. 4. 11;—recommended to the church, Jam. 4. 10.

(51.) Of *Trust in God*,—a duty, and motives to it, Job 38. 41; Ps. 22. 4; 31. 19; 37. 3; 56. 3; 91. 2; 104. 27; 115. 9; 118. 8; 125. 1; 147. 9; Prov. 16. 20; 28. 25; 29. 25; 30. 5; Jer. 17. 5, 7; 39. 18; 1 Pet. 5. 7;—*declarations of it*, by Hezekiah, 2 Kings 18. 5;—by Asa, 2 Chr. 14. 11;—by David, Ps. 3. 6; 27. 3; 57. 1; 61. 4;—by Isaiah, Is. 12. 2;—by Paul, 2 Tim. 1. 12; 4. 18;—*in any thing besides God censured*, Job 31. 24; Ps. 33. 16; 44. 6; 49. 6; 52. 7; 62. 10; 118. 8; 146. 3; Is. 30. 1; 31. 1; Jer. 17. 5; 1 Tim. 6. 17.

(52.) Of the *Fear of God*,—recommended, Deut. 6. 13; 10. 12; Josh. 24. 14; 1 Sam. 12. 24; 1 Chr. 16. 25; Ps. 2. 11; 33. 8; Prov. 3. 7; 23. 17; Ecc. 12. 13; Mal. 1. 6; Heb. 12. 28; 1 Pet. 2. 17;—*motives to it*, Deut. 32. 39; 1 Sam. 2. 6; Job 13. 11; 28. 28; Ps. 34. 7, 9; 76. 7; 103. 13, 17; 111. 10; 130. 4; Prov. 1. 7; 14. 26; Matt. 10. 28; Luke 1. 50;—*opposed to presumption*, Prov. 28. 14; Rom

11. 20; 1 Cor. 10. 12; Phil. 2. 12; Heb. 4. 1; 12. 28; 1 Pet. 1. 17;—happy effects of it, Ps. 25. 12; 112. 1; Prov. 9. 10; 16. 6; 19. 23; 22. 4; Ecc. 8. 12;—marks of it, Prov. 8. 13;—*of punishment*, a motive to obedience, Job 31. 23; Luke 12. 5; 2 Cor. 5. 11;—the effect of guilt, Gen 3. 8; 4. 14; 32. 7; Acts 16. 38; 24. 25; James 2. 19;—*of man*, the bounds of it, Deut. 7. 17, &c.; Ps. 56. 4; 118. 6; Prov. 29. 25; Is. 8. 12; 51. 7; Matt. 10. 26; Heb. 12.

(53.) Of the *Love of men to God*, Deut. 6. 5; 10. 12; Josh. 23. 11; Ps. 31. 23; Matt. 22. 37;—how to be expressed, 1 John 2. 5; 4. 21; 5. 3.

(54.) Of the *Hope of eternal life*,—is founded on the promises and merits of Christ, Col. 1. 27; 1 Thess. 1. 3; 2 Thess. 2. 16; Tit. 1. 2;—said to be saved by it, Rom. 8. 24;—rejoicing in it, 12. 12;—a motive to virtue, Rom. 15. 4, 13; Heb. 3. 6; 1 Pet. 1. 13.

(55.) Of *Despair*,—to be guarded against, Ps. 34. 19; 37. 24; 113. 7; 140. 12; 145. 14; Luke 18. 1; 2 Cor. 4. 8; Gal. 6. 9; 2 Thess. 3. 13; Heb. 12. 3.

(56.) Of *Contentment*,—recommended, Prov. 30. 8, 9; Heb. 13. 5; 1 Tim. 6. 6; 1 Cor. 7. 20;—of Esau, Gen. 33. 9;—of Barzillai, 2 Sam. 19. 35;—of the Shunammite, 2 Kings 4. 13;—of Paul, Phil. 4. 11.

(57.) Of *Anxiety*,—about worldly things, to be avoided, Matt. 6. 25; 13. 22; Luke 12. 22; John 6. 27; 1 Cor. 7. 32; Phil. 4. 6; 1 Tim. 6. 8.

(58.) Of *Conversion*,—of sinners acceptable to God, Matt. 18. 14; Luke 15. 7, 10;—will ensure salvation, Ezek. 18. 27; Luke 15. 18, &c.;—beneficial to those that promote it, Dan. 14. 3; 1 Tim. 4. 16; James 5. 19;—the signs of it, Is. 1. 16; Joel 2. 13; James 4. 8.

(59.) Of *Salvation*, or *deliverance*,—is from God only, Ps. 3. 8; Is. 43. 11; Hos. 13. 4; Jon. 2. 9;—or *Divine favor*, offered to all, Ezek. 18. 32; 33. 11; John 1. 9, 29; 1 Tim. 2. 4; Tit. 2. 11; 2 Pet. 3. 9; 1 John 2. 2;—*through the mediation of Christ*, John 3. 17; 12. 32; 14. 6; Acts 4. 12.

(60.) Of *Confession*,—of Christ, a necessary duty, Matt. 10. 32; Mark 8. 38; Luke 9. 26; 12. 8; Rom. 10. 9; 2 Tim. 2. 12; 1 John 2. 23; 4. 15;—*to God*, Judg. 10. 10, 15; Ezra 9. 5; Neh. 1. 6; Ps. 32. 5; 38. 18; 41. 4; 51. 3; 119. 67, 176; Prov. 28. 13; Jer. 3. 13; Dan. 9. 5, 20; 1 John 1. 8, 9;—*to one another*, Lev. 5. 5; Num. 5. 7; Matt. 3. 6; Mark 1. 5; Acts 19. 18; James 5. 16.

(61.) Of the *Gospel*. The word Gospel, from the Anglo-Saxon *god*, good, and *spell*, a message or tidings, denotes good tidings, exactly corresponding to the original term EYATTEAION, from *eu*, good, and *αγγελια*, a message or tidings; which is evidently intended to point out the good message, or "glad tidings of great joy, to all people," peace and reconciliation by Christ Jesus, which God by them proclaims to the world. The blessings of it, Rom. 1. 16; 1 Cor. 1. 18; Eph. 2. 1, &c.; 1 Pet. 1. 1, &c.;—superior to the law of Moses, John 1. 17; 2 Cor. 3. 7;—the danger of rejecting it, Mark 16. 16; Luke 10. 16; John 3. 36; 12. 48; Heb. 2. 3; 10. 28; 12. 25;—to whom it is hidden, 2 Cor. 4. 3, 4;—no other to be preached, Gal. 1. 8, 9;—the remarkable propagation of it, Mark 4. 30; John 12. 32; Acts 2. 41; 4. 4; 6. 7; 12. 24; 13. 49; 19. 20; 1 Cor. 16. 9.

(62.) Of the *Commandments*,—the ten delivered by God from Mount Sinai, Ex. 20. 1, &c.; Deut. 5. 6, &c.;—not abrogated by Christ, Matt. 5. 17; Mark 10. 17; Luke 18. 18;—keeping them not a condition of life, Matt. 19. 17; Mark 10. 19; Luke 18. 20.

(63.) Of *Moral duties*,—exhortation to them, Rom. 22. 2, &c.; Eph. 4. 2; 5. 1, &c.; Phil. 4. 8; Col. 3. 1; 1 Thess. 4. 1; 5. 4; Tit. 3. 8; Heb. 13. 1, &c.; 1 Pet. 1. 15; 2 Pet. 1. 5;—comprised in a small compass, Mic. 6. 8; Matt. 7. 12; 22. 37; Gal. 5. 14.

(64.) Of the *Duty of man*—in general, Deut. 10. 12; Josh. 22. 5; Ps. 1. 1, &c.; Ezek. 18. 5; Hos. 12. 6; Mic. 6. 8; Zech. 7. 9; 8. 16; Matt. 19. 16; 22. 37; 1 Tim. 6. 11; 2 Tim. 2. 22; Tit. 2. 11, &c.; James 1. 27;—*a difference in its value*, 1 Sam. 15. 22; Hos. 6. 6; Matt. 9. 13; 12. 7; 23. 23; Luke 11. 42.

(65.) Of *Perseverance in duty*—enjoined, Matt. 10. 22; 24. 13; Luke 9. 62; Acts 13. 43; 1 Cor. 15. 58; 16. 13, Col. 1. 23; 2 Thess. 3. 13; 1 Tim. 6. 14; Heb. 3. 6, 14; 10. 38; 2 Pet. 3. 17; Rev. 2. 10, 25.

(66.) Of *Instability*—censured, 1 Kings 18. 21; Hos. 6. 4; Eph. 4. 14; Col. 1. 23; James 1. 6.

(67.) Of *Marriage*,—its institution, Gen. 2. 21;—indissoluble, Matt. 19. 5, "And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?" *cleave*, προσκολληθησεται, "shall be cemented to his wife," as the Hebrew דָּבַק, *davak*, implies; a beautiful metaphor forcibly intimating that nothing but death

can separate them. "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder;" *joined together*, *συνεζευξεν*, "hath yoked together," as oxen in the plough, where each must pull equally in order to bring it on. Among the ancients, they put a yoke upon the necks of a new married couple, or chains on their arms, to show that they were to be one, closely united, and pulling equally together in all the concerns of life.—1 Cor. 6. 16; Eph. 5. 31;—unlawful ones, Lev. 18. 1, &c.; with strangers forbidden to the Jews, Ez. 10. 1; Neh. 13. 23;—lawful for all Christians, 1 Cor. 7. 38; 1 Tim. 5. 14; Heb. 13. 4;—when prudent, 1 Tim. 5. 14; 1 Cor. 7. 2, 9. "Let every man have his own wife, and let every woman have her own husband." In strictness, as Dr. Campbell observes, I have no right to call that *ιδιον*, *own*, which I enjoy in common with others; and no woman can call any man *ιδιον ανηρ*, "her own husband," whom she has in common with other women. In the New Testament we have always *ιδιος ανηρ*, never *ιδια γυνη*, "his own wife;" which is the more remarkable, as no such an expression occurs in the Septuagint. For, during that dispensation, things were on a different footing. The words rendered "his own wife," are, *την αυτου γυνη*; for there was not the same reason for the explicitly strong restriction, on that side, which is contained in the word *ιδιος*. This is absolutely decisive against polygamy; and places the husband and the wife entirely on the same ground; and as much forbids him to take another woman, as it does her to cohabit with another man. Not prudent in time of persecution, 1 Cor. 7. 1, 7, 26.—St. Paul evidently gave this advice in reference to the necessities of the church, or what he calls (ver. 26) the present distress; for it would be perfectly absurd to imagine, that an inspired apostle would, in the general, discountenance marriage, since it was of the greatest importance to the existence and happiness of future generations, and expressly agreeable to a divine institution.—Between persons of different religions, censured, Gen. 34. 14; Deut. 7. 3; Josh. 23. 12; 2 Kings 8. 18; 2 Cor. 6. 14;—none in heaven, Matt. 22. 30; Mark 12. 25; Luke 20. 35;—attended with feasting, Gen. 29. 22; Matt. 22. 3; John 2. 1;—the happiness of a suitable one, Pr. 12. 4; 18. 22; 19. 14; 31. 10, &c.;—the misery of an unsuitable one, Pr. 12. 4; 19. 13; 21. 9, 19; 25. 24; 27. 15.

(68.) Of *Husbands*—their duty, Gen. 2. 24; Pr. 5. 15,

18; Mal. 2. 14, 15; 1 Cor. 7. 3; Eph. 5. 25; Col. 3. 19, 1 Pet. 3. 7.

(69.) Of *Wives*—not to be slandered, Deut. 22. 13;—when not to cohabit with, Lev. 20. 18; their duty, Gen. 3. 16; Eph. 5. 22; Col. 3. 18; Tit. 2. 5; 1 Pet. 3. 1.

(70.) Of *Chastity*—recommended, 1 Thess. 4. 3; Col. 3. 5;—an example of it in Joseph, Gen. 39. 7;—in Job, 31. 1.

(71.) Of *Adultery*—forbidden, Exod. 20. 14; Lev. 18 20; Deut. 5. 18;—punishable with death, Lev. 20. 10; Deut. 22. 22;—will be punished by God, Mal. 3. 5; 1 Cor. 6. 9; Heb. 13. 4;—not to be committed in thought, Matt. 5. 28;—the temporal evils of, Prov. 6. 26, 32; motives to avoid it, Prov. 5. 15; 6. 32.

(72.) Of *Parents*—to be honored, Exod. 20. 12; Deut. 5. 16; Eph. 6. 2;—law against cursing them, Exod. 21. 17; Lev. 20. 9; Pr. 20. 20;—or smiting them, Exod. 21. 15;—*their duty*, to educate their children religiously, Gen. 18. 19; Deut. 4. 9; 6. 6, 7; 11. 19; 32. 46; Ps. 78. 5; Pr. 22. 6; Joel 1. 3; Eph. 6. 4; not to spare necessary correction, 1 Sam. 3. 13; Pr. 13. 24; 19. 18; 22. 15; 23. 13, 14; 29. 15, 17;—not to discourage them too much, Eph. 6. 4; Col. 3. 31;—to provide for their children, 2 Cor. 12. 14; 1 Tim. 5. 8;—partiality to children to be avoided, Gen. 37. 3, 4; Matt. 22. 16; 1 Tim. 5. 21;—their joy or sorrow from their children's education, Pr. 10. 1; 15. 20; 17. 21, 25; 19. 13; 29. 15, 17;—*examples*, of Abraham, Gen. 18. 19;—of David, 1 Chr. 28. 9;—of Job, Job 1. 5;—of Lemuel, Pr. 31. 1;—of the parents of Timothy, 2 Tim. 1. 5; 3. 15.

(73.) Of *Children*—to be instructed, Gen. 18. 19; Deut. 4. 9; 6. 6; 11. 19; Ps. 78. 5; Eph. 6. 4;—*their duty*, to regard the directions of their parents, Lev. 19. 3; Pr. 1. 8, 6. 20; 13. 1; 15. 5; 23. 22; Luke 2. 51; Eph. 6. 1; Col. 3. 20;—not to grieve their parents, Prov. 19. 62;—not to rob their parents, Prov. 28. 24;—not to despise them, Deut. 27. 16; Pr. 15. 5, 20; 23. 22; 30. 17; Ezek. 22. 7;—to honor and maintain them, Ex. 20. 12; Deut. 5. 16; Eph. 6. 2, 3;—the smiting of their parents punishable with death, Ex. 21. 15; Lev. 20. 9; Deut. 21. 18, &c.;—not to bear malice, but to love one another, John 13. 34; 15. 12, 17; Rom. 12. 9, 10; Heb. 13. 1; 1 John 2. 9, 10; 3. 23; 4. 7, 11, 20; to suffer for the sins of their parents to the third and fourth generation, Ex. 20. 5; Deut. 5. 9;—this to be reversed. Ezek. 18. 1, &c.;—*good*, a blessing to their parents, Pr. 10.

1; 15. 20; 23. 24; 27. 11; 29. 3;—*wicked*, and undutiful, a disgrace and a curse, Pr. 10. 1; 17. 21, 25; 19. 13; 28. 7; 29. 15.

(74.) Of *Brethren*—to forgive each other, Matt. 5. 23, 24; 18. 21, 22;—to bear one another's burdens, and admonish each other, Gal. 6. 2; 2 Thess. 3. 13–15;—to confess their faults, and pray for each other, Jam. 5. 16;—to love each other, Rom. 12. 10; 1 Thess. 4. 9; Heb. 13. 9;—how to prevent anger and hatred between, Matt. 18. 15.

(75.) Of *Masters*—their duty to instruct their servants as well as their children, Gen. 18. 19; Josh. 24. 15; Acts 10. 2;—not to permit them to labor on the sabbath, Ex. 20. 10;—to use them with tenderness, Lev. 25. 43, 46, 53; Deut. 24. 14; Job 31. 13; Matt. 8. 5; Luke 7. 2; Col. 4. 1; Eph. 6. 9;—to pay them duly, Lev. 19. 12; Deut. 24. 15; Jer. 22. 13; Mal. 3. 5; Jam. 5. 4.

(76.) Of *Servants*—laws concerning them, Ex. 21. 2, 26, &c.;—fugitive, not to be delivered up, Deut. 23. 15;—not to be oppressed, 24. 14;—an Israelite to have his liberty in the seventh year, or at the Jubilee, Ex. 21. 2; 25. 40;—their duty, to be diligent and obedient, Eph. 6. 5–7; Col. 3. 22; 1 Tim. 6. 1; Tit. 2. 9; 1 Pet. 2. 18;—not to purloin, Tit. 2. 10;—not to be slothful or wasteful, Pr. 18. 9; John 6. 12.

(77.) Of *Magistrates*—to be respected, Ex. 22. 28; Deut. 17. 8, &c.; Acts 23. 5;—heathen, to be obeyed by Christians, Rom. 13. 1, 3; Tit. 3. 1; 1 Pet. 2. 13;—not a terror to the good, but to the evil, 4. 7.

(78.) Of *Old age*—to be respected, Lev. 19. 32; 1 Tim. 5. 1;—what renders it valuable and venerable, Pr. 21. 31; 20. 29;—the infirmities of it, Ecc. 12. 1, &c.; as exemplified in Barzillai, 2 Sam. 19. 33–40. The whole of this little episode is extremely interesting, and contains an affecting description of the infirmities of old age. The venerable and kind Barzillai was fourscore years old; his ear was become dull of hearing, and his relish for even royal dainties was gone: the evil days had arrived in which he was constrained to say, "I have no pleasure in them:" (Ecc. 12. 1.) *Non eadem vini, atque cibi, torpente palato, gaudio*, "Nor wine, nor food, his torpid palate please." (Juvenal, Sat. x. v. 203.) As he was too old either to enjoy the pleasures of a court, or to be of any further service to the king, he finishes his affecting address to the aged monarch, with the request that he would suffer him to enjoy what old men naturally desire, to "die in

mine own city, and be buried by the grave of my father and my mother ;” at the same time commending his son Chimham to his kind offices. The duty required of it, Tit. 2. 2 ;—of the antediluvians, Gen. 5. 1, &c.

(79.) Of *Young persons*—their duty, Lev. 19. 32 ; Pr. 1. 8 ; Ecc. 12. 1 ; Isa. 3. 5 ; Lam. 3. 27 ; Tit. 2. 6 ; 1 Pet. 5. 5 ; examples of good ones : Obadiah, 1 Kings 18. 12 ;—Josiah, 2 Chr. 34. 3 ;—Jesus, Luke 2. 52 ;—Timothy, 2 Tim. 3. 15 ;—bad ones : Er, the son of Judah, Gen. 38. 7 ;—the sons of Eli, 1 Sam. 2. 12 ; 3. 3, 22 ;—Absalom, 2 Sam. 15. 2, &c. ;—those that mocked Elisha, 2 Kings 2. 23.

(80.) Of *Truth*—or *sincerity*, Ps. 15. 2 ; 51. 6 ; Pr. 3. 3 ; 8. 7 ; 12. 17, 19 ; 1 Cor. 5. 8 ; Eph. 4. 25 ;—*purity of intention*, Josh. 24. 14 ; 1 Sam. 12. 24 ; Ps. 15. 2 ;—*Christian faith*, Gal. 3. 1 ; Jam. 5. 19.

(81.) Of *Lying*—forbidden, Lev. 19. 11 ; Pr. 24. 28 ; Eph. 4. 25 ; Col. 3. 9 ;—hateful to God, Pr. 6. 16, 17 ; 12. 22 ;—threatened with severe punishment, Ps. 5. 6 ; Pr. 12. 19 ; 19. 5, 9 ; Rev. 21. 8, 27 ;—abominable in the sight of men, Ps. 101. 7 ; 119. 163 ; 120. 2 ; Pr. 13. 5 ; 19. 22 ;—characteristic of a wicked man, Ps. 52. 3 ; 58. 3 ; Pr. 14. 5, 25 ; Isa. 30. 9 ;—comes from the devil, John 8. 44 ; Acts 5. 3 ;—*examples*, of Cain to God, Gen. 4. 9 ;—of Sarah, 18. 15 ;—of Jacob to his father, 27. 18 ; of the prophet in Bethel, 1 Kings 13. 18 ;—of Gehazi, 2 Kings 5. 25 ;—of Ananias and Sapphira, Acts 5. 1, &c.

(82.) Of *Honesty*—in our dealings enjoined, Lev. 19. 13, 35 ; Deut. 25. 13 ; Pr. 11. 1 ; 20. 10, 14. “It is naught, it is naught, saith the buyer : but when he is gone his way, then he boasteth.” Such tricks in trade, if not actionable, are certainly dishonest ; and to make them a subject of boast is to proclaim that a man is an artful knave, who has met with another simple enough to be cheated. St. Augustin (*De Trinat.* l. xiii. c. 3) relates, that a certain mountebank, having promised to show what was in every man’s heart, stood up, and in a single sentence redeemed his pledge : “Vili vultis emere, et caro vendere.” “You all wish to buy cheap, and to sell dear.” He was applauded ; for every one felt it to be a description of his own heart, and was satisfied that all others were similar. Pr. 20. 23 ; 28. 8 ; Jer. 17. 11 ; Hos. 12. 7 ; Mic. 6. 8, 11 ; Mark 10. 19.

(83.) Of *Selling*—frauds to be avoided in it, Lev. 19. 13, 36 ; 25. 14 ; Pr. 11. 1 ; 16. 11 ; 20. 10, 23.

(84.) Of *Theft*—forbidden, Ex. 20. 15 ; Deut. 5. 19 ; Eph. 4. 28 ;—laws relating to it, Ex. 22. 1 ; Num. 5. 5.

(85.) Of *Equity*—the great rule of it, Lev. 19. 18 ; Matt. 7. 12 ; 22. 39 ; Rom. 13. 8 ; James 2. 8 ;—*Justice required of man*, Deut. 16. 20 ; Jer. 20. 3 ; Matt. 7. 12 ; Luke 6. 31 ; Rom. 13. 7 ; Phil. 4. 8 ; Isa. 66. 1 ; Ezek. 45. 9 ; Mic. 6. 8.

(86.) Of *Partiality*—to be avoided, Matt. 22. 16 ; Jam. 2. 1, 9 ; Jude 16.

(87.) Of *Meekness*—exercise of, required, Gal. 6. 1 ; Eph. 4. 1, 2 ; 1 Tim. 6. 11 ; 2 Tim. 2. 25 ;—the fruit of the Spirit, Gal. 5. 22, 23 ; Eph. 5. 9 ;—its blessedness, Ps. 25. 8 ; 37. 11 ; 147. 6 ; 149. 4 ; Pr. 3. 34 ; Isa. 57. 15 ; 66. 2 ; Matt. 5. 5 ; 11. 29 ; Col. 3. 12 ; Jam. 3. 13 ;—of Abraham to Lot, Gen. 13. 8 ;—of Moses, Num. 12. 3 ;—of Micaiah to the prophet Zedekiah, 1 Kings 22. 24 ;—of Jeremiah, Jer. 26. 14 ;—of Jesus, Isa. 53. 7 ; Matt. 11. 29 ; John 18. 19, &c.

(88.) Of *Patience*,—recommended, Job 2. 10 ; Ps. 37. 1, 7 ; Pr. 3. 11 ; 24. 10 ; Ecc. 7. 8 ; Mic. 7. 7, 9 ; Luke 21. 19 ; Rom. 12. 12 ; 1 Thess. 5. 14 ; Heb. 10. 36 ; 12. 1, &c. ; Jam. 1. 3 ; 5. 7 ; 1 Pet. 2. 19 ; 2 Pet. 1. 6 ;—of Moses, Num. 12. 3 ;—of Job, Job 1. 20 ;—of David, Ps. 40. 1 ;—of the Thessalonians, 1 Thess. 1. 3 ;—of the religious in former times, Heb. 10. 34 ;—of Christ, Isa. 53. 7 ; 1 Pet. 2. 23.

(89.) Of *Charity*, and general benevolence.—Charity, from the Latin *charitas*, properly signified love, though now restricted to alms-giving. Recommended, Ex. 23. 4 ; Lev. 19. 18 ; Deut. 15. 7 ; 22. 1 ; Job 31. 16, &c. ; Pr. 24. 17 ; 25. 21 ; Ecc. 11. 1 ; Matt. 7. 12 ; 22. 39 ; James 2. 8.

(90.) Of *Love*,—*brotherly*, Lev. 19. 18 ; Matt. 22. 39 ; John 13. 34 ; 15. 12, 17 ; Rom. 12. 9, 10 ; 13. 8 ; 1 Cor. 13. 1 ; Gal. 5. 6, 13 ; 6. 2 ; Col. 3. 14 ; 1 Thess. 3. 12 ; 4. 9 ; Eph. 5. 1, 32 ; 5. 2 ; Phil. 2. 1 ; 1 Tim. 1. 5 ; Heb. 13. 1 ; James 2. 8 ; 1 Pet. 1. 22 ; 3. 8 ; 4. 8 ; 1 John 2. 9 ; 3. 10, 23 ; 4. 7, 11, 20 ; 2 John 5 ;—not in word but in deed, John 3. 18, “ My little children, let us not love in word, neither in tongue ; but in deed and in truth.” “ If love consisted in word only, then love ceaseth as soon as the word is pronounced. Such was the love between Balak and Balaam. But if love consisteth not in word, it cannot be dissolved ; such was the love of Abraham, Isaac, Jacob, and the rest of the patriarchs.” Yalkut Rubeni, fol. 145. 4. The peculiar law of the gospel, John 13. 34, “ A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love

one another." The Mosaic law commanded men to "love their neighbor as themselves;" and this implied that reciprocal and social love of believers of which our Lord spake: but this was now to be explained with new clearness, enforced by new motives and obligations, illustrated by a new example, obeyed in a new manner, and carried to a new extent. They were required to love each other for his sake, and in imitation of him,—“even as I have loved you,”—and be ready on all occasions to lay down their lives for each other. By this the primitive Christians were particularly known among the Gentiles: “See, said they, how they love one another; and are ready to lay down their lives for each other.” John 15. 12, 17; Gal. 6. 2; 1 John 3. 23; 4. 21.

(91.) Of *Cruelty*,—forbidden, Gen. 49. 5, &c.; Deut. 25. 3; Pr. 11. 17; 12. 10; Ezek. 18. 18;—of Simeon and Levi, Gen. 34. 25; 49. 5;—of Pharaoh, Ex. 1. 14;—of Adonibezek, Judg. 1. 7;—of Menahem, 2 Kings 15. 16;—of Jehoram, 2 Chr. 21. 4;—of Herod the great, Matt. 2. 16.

(92.) Of *Mercy*,—the duty of man, Pr. 3. 3; Zech. 7. 9; Luke 6. 36; 10. 30, &c.; Rom. 12. 8; Col. 3. 12; Jam. 3. 17;—the reward of it, Ps. 37. 26; 112. 4, &c.; Pr. 3. 4; 11. 17; 16. 6; 21. 21; Isa. 58. 6; Matt. 5. 7; Luke 6. 35; Jam. 2. 13.

(93.) Of *Sympathy*,—recommended, Ecc. 7. 2, 4; Rom. 12. 15; 1 Cor. 12. 26; Gal. 6. 2; Heb. 13. 3; 1 Pet. 3. 8.

(94.) Of *Envy*,—condemned, Job 5. 2; Ps. 37. 1; Pr. 3. 31; 14. 30; 23. 17; 24. 19; 27. 4; Rom. 13. 13; 1 Cor. 3. 3; Gal. 5. 21; James 3. 14; 5. 9; 1 Pet. 2. 1.

(95.) Of *Hatred*,—to be guarded against, Lev. 19. 17; Pr. 10. 12, 18; 26. 24; 1 John 2. 9; 3. 15; 9. 20.

(96.) Of *Anger*,—general advice to repress it, Ps. 37. 8; Pr. 16. 32; “He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.” So Ovid, *Fortior est qui se, quam qui fortissima vincit mænia, nec virtus altius iræ potest*, “He is more of a hero who has conquered himself, than he who has taken the best fortified city.” (See also Horace, *Odar. l. 2, Od. 2.*) Alexander, who conquered the world, was a slave to intemperate anger; and in a fit of it slew Clitus, one of his most intimate friends. Q. Curtius, l. viii. c. i. Arrian, l. iv. & Plutarch in Alexandro.—Pr. 17. 14; Eph. 4. 26, 31; Col. 3. 8; James 1. 19;—exposes a man, and makes him incapable of friendship, Pr. 22. 24; 25. 8, 28; a mark of folly or madness, Job 5. 2; Pr. 12.

16; 14. 29; 19. 11; 27. 3; 29. 20;—may bring a man to destruction, Job 5. 2; Pr. 19. 19; Matt. 5. 22;—one of the works of the flesh, Gal. 5. 20;—comes from pride, Pr. 13. 10; 21. 24;—its effects on others, Pr. 15. 1, 18; 17. 14; 26. 21; 29. 22; 30. 33;—may be innocent, Eph. 4. 26;—how pacified, Pr. 15. 1; 16. 24; 25. 15; Ecc. 10. 4; Matt. 5. 25;—Potiphar's wife to Joseph, 39. 13;—Simeon and Levi to the Shechemites, 34. 27; 49. 6;—of Balaam to his ass, Num. 22. 27; of Moses, Num. 20. 10; Ps. 106. 33;—of Saul to Jonathan, 1 Sam. 20. 30;—of Jonah, Jonah 4. 1;—of the Jews against Jesus, Luke 4. 20;—of the elder son in the parable of the prodigal, 15. 28;—of reasonable anger, of Jacob with Laban, Gen. 31. 36;—of Moses with the sons of Aaron, Lev. 10. 16;—at the rebellion of Korah, &c., Num. 16. 15;—after the battle with the Midianites, 31. 14;—of Jesus with the Pharisees, Mark 3. 5;—of God for sin, Gen. 6. 7; 30. 1, 2; Ex. 4. 14.

(97.) Of *Malice*—forbidden, Gen. 34. 7, 25; 37. 5, 18; Pr. 17. 5; 24. 17; 26. 24; Mark 6. 17; 1 Cor. 5. 8; 14. 20; Eph. 4. 31; Col. 3. 8; Tit. 3. 3; 1 Pet. 2. 1, 16—of Cain to Abel, Gen. 4. 8;—of Esau to Jacob, 27. 41;—of Saul to David, 1 Sam. 19. 10;—of Joab to Abner, 2 Sam. 3. 27;—of Haman to Mordecai, Esth. 3. 6;—of the scribes and Pharisees to Jesus, Mark 11. 18, &c.

(98.) Of *Peace*—to be cultivated, Ps. 34. 14; 133. 1; Pr. 3. 30; 15. 17; 17. 1, 14, 17; 20. 3; 25. 8; Zech. 8. 19; Mark 9. 50; Rom. 12. 18; 14. 19; 2 Cor. 13. 11; 1 Thess. 5. 13; Heb. 12. 14; 2 Tim. 2. 22; 1 Pet. 3. 11;—by what means, Pr. 15. 1; 25. 9, 15; Col. 3. 13; 1 Thess. 4. 11;—given by Jesus, John 14. 27;—of God, Phi' 4. 7.

(99.) Of *Peace makers*,—their blessedness, Matt. 5. 9; James 3. 18.

(100.) Of *Quarrels*—to be avoided, Pr. 3. 30; 17. 14; 20. 3; 25. 8; Col. 3. 13;—whence they arise, Jam. 4. 1.

(101.) Of the *Tongue*—the importance of governing it, Ps. 39. 1; Jam. 3. 2, &c.; *double*, censured, 1 Tim. 3. 8.

(102.) Of *Reviling* or *railing*—forbidden, Matt. 5. 22; 1 Cor. 6. 10; 1 Pet. 2. 23; 3. 9; 2 Pet. 2. 11; Jude 9;—to be avoided, 1 Cor. 5. 11.

(103.) Of *Taciturnity*—recommended, Pr. 11. 12; 14. 3; 17. 28; Mic. 7. 5; Jam. 1. 19;—should be properly timed, Pr. 25. 15; 29. 11.

(104.) Of *Scolding*—clamorous, censured, Pr. 15. 1 ; Eph. 4. 31.

(105.) Of the *Whisperer*—an odious character, Pr. 16. 28 ; Rom. 1. 29 ; 2 Cor. 12. 20.

(106.) Of *Tale-bearing*—censured, Lev. 19. 16 ; Pr. 11. 13 ; 17. 9 ; 18. 8 ; 20. 19 ; 26. 20, 22 ; 1 Tim. 5. 13 ; 1 Pet. 4. 15.

(107.) Of *False Witness*—laws against it, Ex. 23. 1 ; Deut. 19. 16, &c. ;—strictly forbidden, Ex. 20. 16 ; Pr. 6. 16, 19 ; 19. 5, 9, 28 ; 21. 28 ; 25. 18.

(108.) Of *Covetousness*—forbidden, Ex. 20. 17 ; Deut. 5. 21 ; Rom. 7. 9 ; 13. 9 ;—censured, Pr. 23. 7 ; Luke 12. 15 ; 1 Cor. 6. 10 ; Eph. 5. 5 ; Col. 3. 5 ; 1 Tim. 6. 9 ; Heb. 13. 5 ; 1 John 2. 15 ;—threatenings against, Is. 57. 17 ; Jer. 6. 12, 13 ; Mic. 2. 1, 2 ; Hab. 2. 9, 11 ; Rom. 1. 18, 29 ;—of Achan, Josh. 7. 21 ;—of Gehazi, 2 Kings 5. 20 ;—of Balaam, Num. 22. 17, 21 ; 31. 8 ; 2 Pet. 2. 15 ; Jude 11 ;—of Ahab, 1 Kings 21. 22 ;—of Judas Iscariot, Matt. 26. 14 ;—of Ananias and Sapphira, Acts 5. 1, &c. ;—the folly of it, Ecc. 4. 8. “The covetous man nothing can satisfy,” as the poet Saady has observed, “but the dust that fills his mouth when laid in the grave.” The more he gets, the more he would get ; for *Crescit amor nummi, quantum ipsa pecunia crescit*, “The love of money increases, in proportion as money itself increases.” A man may possess much earthly goods, and yet have neither the heart nor power to enjoy them. Possession and fruition are not necessarily joined together ; and this is also among the vanities of life, and was, and still is a very “common evil among men.” It belongs to God as much to give the power to enjoy, as it does to give earthly blessings. This a wise heathen clearly saw and well expressed : *Dí tibi divitias dederunt, artemque fruendi*, “The gods have given thee riches, and the art to enjoy them.” Horace, Ep. l. i. ep. 4, v. 7. “An untimely birth is better than he” (Eccles. 6. 3), which seems to come into the world in vain, leaves it in obscurity and disgrace, has no name to be remembered, and has neither seen the sun, nor known any thing—even “this hath more rest than the other”—the miser, who, with his coffers filled, should have lived a thousand years, and had a hundred children, “whose soul was not filled with good,” who never could have enough, nor yet enjoy what he had. It had rest in the womb, and now rests in the grave ; its pain was transient ; its unhappiness a

mere negation of pleasure ; and it lived not, as the miser, to incur guilt and misery.

(109.) Of *Concupiscence* (inordinate affection)—censured, Ex. 20. 17 ; Gal. 5. 16 ; 1 Thess. 4. 5 ; 1 Pet. 2. 11.

(110.) Of *Bribery*—censured, Ex. 23. 8 ; Deut. 16. 19 ; Job 15. 34 ; Pr. 17. 23 ; 29. 4 ; Ecc. 7. 7 ; Is. 5. 23 ; Ezek. 13. 19 ; Amos 2. 6.

(111.) Of *Usury*—laws against it, Ex. 22. 25 ; Lev. 25. 36 ; Deut. 23. 19 ;—censured, Pr. 28. 8 ; Ezek. 18. 8, 13, 17 ; 22. 12 ;—may be taken of strangers, Deut. 23. 20.

(112.) Of *Exaction*—censured, Neh. 5. 6 ; 10. 31 ; Ezek. 22. 12 ; 45. 9 ; Matt. 18. 28 ; Luke 3. 13.

(113.) Of *Oppression*—forbidden, Ex. 22. 21 ; Ps. 12. 5 ; Pr. 22. 16, 22 ; Jer. 22. 17 ; Ezek. 22. 29 ; Mic. 2. 2 ; Zech. 7. 10.

(114.) Of *Restitution for injuries*—enjoined, Ex. 22. 5 ; Lev. 6. 4 ; Num. 5. 7 ; not only confession, but restitution, in every possible case, is necessary in order to obtain forgiveness. 1 Sam. 12. 3 ; Ezek. 33. 15 ; “ The sin is not forgiven, unless that which is taken away be restored ;” says Augustine. Luke 19. 8.

(115.) Of *Self-interest*—to be disregarded, 1 Cor. 10. 24 ; Phil. 2. 21 ; 2 Tim. 4. 10 ;—of Nabal, 1 Sam. 25. 10.

(116.) Of *Deceit*—censured, Lev. 19. 11 ; 25. 14 ; Ps. 5. 6 ; 55. 23 ; Pr. 20. 17 ; Jer. 22. 13 ; 1 Cor. 6. 8 ;—*of others*, to be guarded against, Pr. 14. 15 ;—in matters of religion, Jer. 29. 8 ; Matt. 24. 4 ; Eph. 5. 6 ; 2 Thess. 2. 3 ;—*self*, Is. 30. 10 ;—James 1. 22, 26.

(117.) Of *Hypocrisy*—censured, Job 8. 13 ; 15. 34 ; 27. 8 ; 36. 13 ; Is. 29. 13 ; 33. 14 ; 58. 2 ; 59. 5 ; “ They hatch cockatrice’s eggs, and weave the spider’s web ;” weak and unstable, says Mr. Paxton, as the spider’s web are all the professions and works of the hypocrite. The filaments which compose the flimsy texture in which she dwells are finely spun, and curiously woven ; but a single touch dissolves the fabric : equally frail and evanescent are his wisest and most elaborate contrivances. She fabricates her web to be at once a covering to herself, and a snare to her neighbor ; and for the same odious purposes he assumes the garb of religion : but the deceitful veil which he throws over the deformity of his character can remain only a short time ; like the spider’s web, it shall soon be swept away, and his loathsome form exposed to every eye. Like her he shall perish in the ruins

of the habitation which he constructed with so much care, and where he reposed with such fatal security. Jer. 3. 10; Ezek. 33. 31; Matt. 6. 2, 5; 7. 21; 23. 13, 23, 28; 24. 51; Luke 12. 1; 16. 15; 1 Pet. 2. 1; Rev. 3. 1.

(118.) Of *Pride*, or *conceit*—reproved, Ps. 101. 5; 131. 1; 138. 6; Pr. 3. 7; 6. 17; 8. 13; 14. 16; 16. 18; 17. 19; 21. 4; 26. 12; 29. 23; Ecc. 7. 16; Is. 5. 21; Jer. 9. 23; Luke 1. 51; 18. 9; Rom. 12. 16; 1 Cor. 4. 7; 8. 2; 2 Cor. 10. 18; Gal. 6. 3; Phil. 2. 3; Jam. 4. 6;—or *ambition to exalt one's self*, Ps. 131. 1; Pr. 17. 19; 18. 2; 25. 6; Jer. 45. 5;—reproved, Matt. 18. 1; 20. 20; Luke 22. 24; Mark 9. 34; 10. 42; Luke 11. 43; 14. 9; Rom. 12. 16; 1 Thess. 2. 6;—motives to guard against it, Ps. 10. 4; 12. 3; 18. 27; Pr. 6. 17; 13. 10; 15. 25; 16. 5; 28. 25; Is. 14. 13, &c.;—the marks of it, Ps. 13. 4; Pr. 17. 19; 30. 12; Matt. 23. 5; Luke 11. 43; John 7. 18;—of Korah, Dathan, and Abiram, Num. 16. 1;—of Haman, Esth. 3. 1, &c.;—of Nebuchadnezzar, Dan. 4. 30;—of Simon Magus, Acts 8. 9, 10;—of Herod Agrippa, 12. 22.

(119.) Of *Humility*—recommended, Ps. 138. 6; 144. 3; Pr. 11. 2; 16. 19; 18. 12; 22. 4; 25. 7. Be humble; affect not high things; keep thyself quiet; and thou shalt live at ease, in safety, and in peace. “Why was it,” says a wise heathen on this subject, “that Dædalus winged his way safely, while Icarus his son fell, and gave name to the Icarian sea? Was it not because the son flew aloft, and the father skimmed the ground? For both were furnished with the same kind of wings. Believe me, that he who lives privately, lives safely; and every one should live within his own income. Envy no man; pray for a quiet life, though it should not be dignified; seek a friend; and associate with thine equals.” Ovid, Trist. l. iii. El. 4. v. 21–28. Is. 57. 15; Mic. 6. 8; Matt. 18. 4; 23. 12; Luke 18. 14; Rom. 12. 3, 10, 16; Phil. 2. 3; Col. 3. 12; James 4. 10; 1 Pet. 2. 17; 5. 5;—*examples of it* in Elijah, 1 Kings 19. 4;—Daniel, Dan. 2. 30;—the Psalmist, Ps. 131. 1;—John the Baptist, Luke 3. 16;—Peter, Acts 3. 2; 10. 26;—Paul and Barnabas, 14. 15;—Paul, 1 Cor. 15. 9; 2 Cor. 12. 11; Eph. 3. 8; 1 Tim. 1. 15.

(120.) Of *Mocking*—at others censured, Job 13. 9; Ps. 35. 16; Pr. 17. 5; 30. 17;—of Ishmael at the birth of Isaac, Gen. 21. 9;—of young men at Elisha, 2 Kings 2. 23;—of the Athenians at Paul's preaching, Acts 17. 32.

(121.) Of *Scoffers*—at God and religion described and con-

demned, Ps. 1. 1; Pr. 3. 34; 9. 7; 13. 1; 14. 6; Is. 29. 20; 2 Pet. 3. 3;—at their neighbors, censured, Pr. 10. 10.

(122.) Of *Obedience*,—the rewards of it, Lev. 25. 18; 26. 3, &c.; Deut. 11. 13, 22; 28. 1, &c.; 30. 1, &c.;—with threatenings in case of disobedience, Deut. 8. 1, &c.; 29. 9, &c.;—must be universal, 2 Cor. 7. 1; Jam. 2. 10, 11;—better than sacrifice, 1 Sam. 15. 22; Ps. 50. 8; 51. 16; Pr. 15. 8; Is. 1. 11, &c.;—Jer. 7. 21; Hos. 6. 6; Am. 5. 22; Mic. 6. 6; Matt. 9. 13; 12. 7.

(123.) Of *Disobedience*, curses attending it, Lev. 20. 14; Deut. 28. 15.

(124.) Of *Temperance*,—recommended, Pr. 23. 1; 1 Cor. 9. 25; Gal. 5. 23; Eph. 5. 18; Tit. 1. 8; 2. 2; 2 Pet. 1. 6.

(125.) Of *Drunkenness*—censured, Pr. 20. 1; 23. 31; Is. 5. 22; Luke 21. 34; Rom. 13. 13; 1 Cor. 5. 11; Eph. 5. 18; 1 Thess. 5. 7; 1 Pet. 4. 3;—leads to other vices, Pro. 23. 31–33; Is. 5. 11, &c.; 28. 7; Hos. 4. 11; Hab. 2. 5;—to poverty, Pr. 23. 21;—destroys health, Pr. 23. 29, 30;—the cause of quarrels, Pr. 23. 29, 30;—excludes from the kingdom of heaven, Matt. 24. 49; Luke 12. 45; 1 Cor. 6. 10; Gal. 5. 21;—*examples of it*, of Noah, Gen. 9. 21;—of Lot, Gen. 19. 33, 35;—of Nabal, 1 Sam. 25. 36;—of Elah, 1 Kings 16. 9;—of Benhadad, 1 Kings 20. 16.

(126.) Of *Murder*—forbidden, Ex. 20. 13; Deut. 5. 17;—punishable with death, Gen. 9. 6;—laws relating to it, Num. 35. 30; Lev. 24. 17;—*uncertain*, how expiated, Deut. 21. 1;—of Abel by Cain, Gen. 4. 8;—of the sons of Gideon, Judg. 9. 5, 24;—of Abner by Joab, 2 Sam. 3. 27;—of Amasa by Joab, 2 Sam. 20. 8;—of Baasha by Zimri, 1 Kings 16. 9;—of Naboth by Ahab, 1 Kings 21. 8;—of Zechariah by Joash, 2 Chr. 24. 21;—of Zechariah king of Israel by Shallum, 2 Kings 15. 10;—of Amon by his servants, 2 Kings 21. 23.

(127.) Of *Revenge*—to be refrained from, Lev. 19. 18; Pr. 20. 22; 24. 29; Matt. 5. 39; Rom. 12. 19; 1 Thess. 5. 15; 1 Pet. 3. 9.

(128.) Of *Enemies*,—their cattle to be brought to them if found astray, Ex. 23. 4;—their misfortunes not to be rejoiced at, Job 31. 29; Ps. 35. 13; Pr. 24. 17;—good to be done for their evil, Pr. 25. 21; Matt. 5. 44; Luke 6. 27, 35.

(129.) Of *Fornication*—forbidden to the Israelites, Lev. 19. 29; Deut. 23. 17;—a law concerning it, Deut. 22. 28;—censured in general, Pr. 2. 16; 5. 3; 6. 25; 7. 6; 22. 14; 23. 27; 29. 3; 31. 3; Ecc. 7. 26; Hos. 4. 11; Matt. 15. 19; Mark

7. 21; Acts 15. 20; Rom. 1. 29; 1 Cor. 5. 9; 6. 9; 13. 15; 2 Cor. 12. 21; Gal. 5. 19; Eph. 5. 3, 5; 1 Thess. 4. 3; 1 Tim. 1. 10; Heb. 12. 16; 13. 4; Rev. 2. 14, 20; 21. 8; 22. 15;—motives to avoid it, Pr. 2. 16; 5. 3; 6. 24; 7. 5; 9. 18; 29. 3; Hos. 4. 10; 1 Cor. 6. 18; Eph. 5. 5; Col. 3. 5; Heb. 13. 4; Jude 7; Rev. 21. 8; 22. 15;—laws relating to it, Ex. 22. 16; Lev. 19. 20;—the price of it not to be given to the sanctuary, Deut. 23. 18.

(130.) Of *Sensuality*—censured, Am. 6. 4; Luke 16. 19, &c.; 1 Cor. 15. 32; Jam. 5. 5.

(131.) Of *Lusts*—of the flesh to be repressed, Matt. 5. 29; 15. 19; Rom. 8. 13; 1 Cor. 9. 27; Gal. 5. 16, 19; Col. 3. 5; 1 Pet. 2. 11;—*unnatural*, Rom. 1. 26; Eph. 5. 12; 1 Thess. 4. 5.

(132.) Of the *Flesh*,—the motions of it tending to sin, Rom. 7. 5;—not to walk after it, but after the Spirit, Rom. 8. 9, 12; 13. 14;—the works of it, Gal. 5. 19;—to be abstained from, 1 Pet. 2. 11; 2 Pet. 2. 10.

(133.) Of the *Body*,—to be kept pure, Rom. 12. 1; 1 Cor. 6. 13; 1 Thess. 4. 4;—not to be disfigured, Lev. 19. 28; 21. 5; Deut. 14. 1;—changed at the resurrection, Matt. 22. 30; 1 Cor. 15. 42, 51; Phil. 3. 21.

(134.) Of *Self-denial*—a Christian duty, Matt. 16. 24; Mark 8. 34; Luke 9. 23.

(135.) Of *Purity of heart*, or perfection of character—required, Rom. 6. 19; Eph. 1. 4; Phil. 2. 15; 2 Pet. 3. 14;—respecting the works of the flesh, Gal. 5. 16; Eph. 5. 3; Col. 3. 5; 1 Pet. 2. 11.

(136.) Of the *Heart*—should be pure, Josh. 24. 14; 1 Sam. 16. 7; 1 Chr. 28. 9; 29. 17; Ps. 7. 8; 24. 4; 51. 6; 73. 1; 119. 80; 125. 4; Pr. 4. 23; 23. 26; 24. 9; Matt. 5. 8; Luke 8. 15; 11. 39; Rom. 2. 29; 1 Tim. 1. 5; 2 Tim. 2. 22; James 4. 8;—the evidence of its being so, Ps. 15. 4; Matt. 12. 35; 15. 18; Luke 6. 45; James 3. 11;—under the direction of God, and therefore a subject of prayer, 1 Kings 8. 58; Ps. 51. 10; 119. 36; 141. 4; Jer. 32. 40; Gal. 4. 6; 2 Thess. 3. 5.

(137.) Of *Thoughts*—govern the actions, and therefore to be attended to, Pr. 4. 23; 23. 7; Matt. 5. 28, &c.; 15. 18; Acts 26. 9; Rom. 2. 15; 2 Cor. 10. 5; 1 Tim. 1. 13.

(138.) Of *Wishes*—*evil*, to be suppressed, Job 31. 1, 30, Ps. 40. 14.

(139.) Of *Perfection*—to be aimed at, 1 Kings 8. 61; Matt.

5. 48; Luke 6. 36; 2 Cor. 13. 9, 11; Eph. 5. 1; Heb. 13. 21;—not attainable by man, Job 4. 18; 15. 14; Pr. 20. 9.

(140.) Of *Merit*—not to be pleaded with God, Deut. 9. 4; Job 35. 7; Pr. 16. 2; Rom. 4. 2; 11. 6; 2 Tim. 1. 9; Tit. 3. 5.

(141.) Of *Ingratitude*—censured, Ps. 7. 4; 100. 7, &c.; Pr. 17. 13; Jer. 3. 5; 2 Tim. 3. 2;—of Pharaoh's butler to Joseph, Gen. 40. 23;—of the Israelites to the family of Gideon, Judg. 8. 34;—of Saul to David, 1 Sam. 18. 6, &c.

(142.) Of *Murmuring*—or unreasonable complaining, censured, 1 Cor. 10. 10; Phil. 2. 14; Jude 16;—of the Israelites at Moses in Egypt, Ex. 5. 20; 14. 11;—at Marah, Ex. 15. 23;—at Sin for want of bread, Ex. 16. 2;—for water, Ex. 17. 2;—at Taberah, Num. 11. 1;—at the report of the spies, Num. 14. 1;—after the death of Korah, &c., Num. 16. 41;—loathing manna, &c., Num. 21. 5.

(143.) Of *Infidelity*, or *unbelief*—the causes of it, John 5. 44; 2 Cor. 4. 4; Eph. 2. 2; 2 Thess. 2. 12;—consequences of, Matt. 24. 11, 12; 2 Tim. 3. 2-5; 2 Pet. 2. 12;—the danger of it, Mark 16. 16; Luke 12. 46; Rom. 1. 28; 2 Tim. 2. 12; Rev. 21. 8;—of the Israelites, Ps. 106. 24;—of the inhabitants of Nazareth, Matt. 13. 57;—of the brethren of Jesus, John 7. 5;—of the Jews at Jerusalem, John 12. 37;—at the preaching of Paul, Acts 12. 44.

(144.) Of *Infidels* or *Unbelievers*—Christians should not marry with them, 2 Cor. 6. 14, 15, 19;—to be shunned, Matt. 6. 15; Rom. 16. 17; 1 Tim. 6. 5; Phil. 3. 2; 2 Thess. 3. 6, 14;—how to be distinguished in order to be avoided, 1 Thess. 5. 21; 1 John 4. 1-3;—threatenings of God against, Pr. 3. 34; 19. 29; Jer. 14. 15; 23. 32;—obstinate, their fate, Mark 16. 16; Luke 12. 46; Heb. 3. 19; 4. 1; Rev. 19. 20; 20. 10; 21. 8.

(145.) Of *Conscience*—common to all men, Pr. 20. 27; Rom. 2. 14, 15;—a weak one to be respected, Rom. 14. 2; 1 Cor. 8. 12;—the happiness of a good one, Job 27. 6; Pr. 14. 14; 28. 1; 29. 6; Rom. 14. 22; 2 Cor. 1. 12; Gal. 6. 4; 1 Tim. 1. 19; 1 John 3. 19, 21; Acts 23. 1; 24. 16; 1 Cor. 4. 4; 2 Tim. 1. 3; Heb. 13. 18;—the terror of an evil one, Gen. 42. 21; 2 Sam. 24. 10; Ps. 38. 3; 40. 12; Pr. 14. 14; 18. 14; 28. 1; 29. 6; Matt. 27. 3; Acts 24. 25; Tit. 1. 15.

(146.) Of *Temptations*—whence they arise, Jam. 1. 13;—

to be guarded against, Matt. 6. 13; 26. 41; Eph. 6. 10, &c.; 1 Pet. 5. 9.

(147.) Of the *Tempting of God*—censured, Ex. 17. 2, 7; Deut. 6. 16; Ps. 78. 19; 95. 9; Is. 7. 12; Matt. 4. 7; 1 Cor. 10. 9.

(148.) Of *Company*—bad, to be avoided, Ps. 1. 1; 26. 4; Pr. 1. 10; 2. 12; 4. 14, 15; 12. 11; 13. 20; 14. 7; 19. 27; 22. 24; 28. 7, 19; 29. 24; Rom. 1. 32; 1 Cor. 5. 9; 15. 33; 2 Cor. 6. 14; Eph. 5. 7;—may be necessary, and do good, Matt. 9. 10; 11. 19; Mark 2. 15; Luke 15. 2; 1 Cor. 5. 10; 1 Thess. 5. 14;—of the virtuous, beneficial, Pr. 13. 20.

(149.) Of *Example*—good, to be followed, Luke 10. 37; John 8. 39; 1 Cor. 4. 16; 11. 1; Phil. 3. 17; 4. 9; 1 Thess. 1. 7; 2 Thess. 3. 9; Heb. 6. 12; James 5. 10;—evil, to be avoided, 1 Cor. 10. 6; 2 Pet. 2. 6; Jude 7;—of Christ, Matt. 11. 29; John 13. 15, 34; Rom. 15. 5; Phil. 2. 5; Heb. 3. 1; 12. 2; 1 Pet. 2. 21; 1 John 2. 6.

5. From the harmony of the Sacred Writers. Of this the doctrines and precepts exhibited under the preceding head will furnish ample confirmation, especially if the parallel passages of the several texts referred to be consulted. It will, therefore, only be necessary here to state a few evidences of their agreement, derived from the *undesigned coincidences* discoverable in the writings of the apostles, and to reconcile any *apparent discrepancies* that occur.

Of *undesigned coincidences*, the following may be taken as a sample; and for a further elucidation of this subject, the reader is referred to the excellent work of Dr. Paley, entitled *Horæ Paulinæ*.

Acts xxvii. 20. “For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.” That is, the *chain* with which he was bound to the “soldier that kept him” (ver. 16); a mode of custody which Dr. Lardner has shown was in use among the Romans. It is in exact conformity, therefore, with the truth of St. Paul’s situation at this time, that he declares himself to be “an ambassador in a *chain*,” εν αλυσει (Eph. vi. 20); and the exactness is the more remarkable, as αλυσις, a *chain*, is nowhere used in the singular number to express any other kind of custody.

Rom. xv. 19. “Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and

round about unto Illyricum, I have fully preached the gospel of Christ." *Illyricum*, or *Illyria*, was a country of Europe, lying N. and N. W. of Macedonia, on the eastern coast of the Adriatic gulf, opposite Italy. It was distinguished into two parts: Liburnia north, now Croatia; and Dalmatia south, still retaining the same name. The account of St. Paul's second visit to the peninsula of Greece, (Acts xx. 1,) says Dr. Paley, leads us to suppose, that, in going over Macedonia, he had passed so far west, as to come into those parts of the country which were contiguous to Illyricum, if he did not enter Illyricum itself. The history and the epistle therefore so far agree; and the agreement is much strengthened by a coincidence of *time*; for much before the time when this epistle was written, he could not have said so, as his route, in his former journey, confined him to the eastern side of the peninsula, a considerable distance from Illyricum.

Rom. xvi. 3. "Greet Priscilla and Aquila, my helpers in Christ Jesus." Had the notes of time in this epistle fixed the writing of it to any date prior to St. Paul's first residence at Corinth, the salutation of Aquila and Priscilla would have contradicted the history, because it would have been prior to his acquaintance with these persons. If they had fixed it during *that* residence at Corinth, during his journey to Jerusalem, or during his progress through Asia Minor, an equal contradiction would have been incurred, because, during all that time, they were either with St. Paul, or abiding at Ephesus. Lastly, had they fixed this epistle to be either contemporary with the first epistle to the Corinthians, or prior to it, a similar contradiction would have ensued, for they were then with St. Paul. As it is, all things are consistent.

2 Cor. viii. 19. "And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind." By "this grace" is meant the charitable contributions for the saints in Judea; respecting which, Dr. Paley has some excellent remarks. There is, he observes, a circumstance of nicety in the agreement between the two epistles, which, I am convinced, the author of a forgery would not have hit upon, or which, if he had hit upon it, he would have set forth with more clearness. The Second Epistle speaks of the Corinthians as having begun this eleemosynary business a year before, (ver. 10, ch.

ix. 2.) It appears, however, from other texts in the epistle, that the contribution was not yet collected, or paid; for brethren were sent from St. Paul to Corinth, "to make up their bounty," (ch. ix. 5.) They are urged "to perform the doing of it," (ver. 11,) "and every man was exhorted to give as he purposed in his heart," (ch. ix. 7.) The contribution, therefore, was in readiness, yet not received from the contributors; was begun, was forward long before, yet not hitherto collected. Now this representation agrees with one, and only with one, supposition, namely, that every man had laid by in store, had already provided a fund, from which he was afterwards to contribute—the very case which the First Epistle authorizes us to suppose to have existed; for in that epistle, St. Paul had charged the Corinthians, "upon the first day of the week, every one of them, to lay by in store, as God had prospered him," (1 Cor. xvi. 2.)

2 Cor. xiii. 1. "This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established." Here an apparently considerable chronological difficulty occurs, the Apostle mentioning his design of visiting Corinth a *third* time; whereas only *one* visit before the date of this epistle is noticed in the Acts, (ch. xviii. 1.) This difficulty is thus solved by Dr. Paley, with his usual judgment and ability: at length, however, he observes, it occurred to my thoughts to inquire, whether the passage did necessarily imply that St. Paul had been at Corinth twice, or whether, when he says, "This is the third time I am coming to you," he might mean only that this was the third time that he was ready, that he was prepared, that he intended to set out on his journey to Corinth. I recollected that he had once before this purposed to visit Corinth, and had been disappointed in this purpose; which disappointment forms the subject of much apology and protestation in the first and second chapters of the epistle. Now, if the journey in which he had been disappointed was reckoned by him one of the times in which "he was coming to them," then the present would be the third time, i. e. of his being ready and prepared to come; although he had been actually at Corinth only once before. This conjecture being taken up, a farther examination of the passage and the epistle, produced proofs which placed it beyond doubt. "This is the third time I am coming to you." In the verse following these words he adds, "I told you before, and foretel you, as if I were present the

second time ; and being absent, now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare." In this verse the Apostle is declaring beforehand what he would do in his intended visit : his expression, therefore, " as if I were present the second time," relates to that visit. But if his future visit would only make him present among them the second time, it follows that he had been already there but once. Again, in the fifteenth verse of the first chapter, he tells them, " In this confidence I was minded to come unto you before, that ye might have a second benefit." Why a second, and not a third benefit ? why *δευτέραν* and not *τρίτην χάριν*, if the *τρίτον ἔρχομαι*, in the thirteenth chapter, meant a third visit ? for though the visit in the first chapter be that visit in which he was disappointed, yet, as it is evident from the epistle, that he had never been at Corinth from the time of the disappointment to the time of writing the epistle, it follows, that if it were only a second visit in which he was disappointed then, it could only be a visit which he proposed now. But the text, which I think is decisive of the question, if any question remain upon the subject, is the fourteenth verse of the twelfth chapter—" Behold, the third time I am ready to come to you"—*Ἰδοὺ, τρίτον ἐτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς*. It is very clear that the *τρίτον ἐτοίμως ἔχω ἐλθεῖν* of the twelfth chapter, and the *τρίτον τοῦτο ἔρχομαι* of the thirteenth chapter, are equivalent expressions, were intended to convey the same meaning, and to relate to the same journey. The comparison of these phrases gives us St. Paul's own explanation of his own words ; and it is that very explanation which we are contending for, viz., that *τρίτον τοῦτο ἔρχομαι* does not mean that he was coming a third time, but that this was the third time he was in readiness to come, *τρίτον ἐτοίμως ἔχω*. Upon the whole, the matter is sufficiently certain ; nor do I propose it as a new interpretation of the text which contains the difficulty, for the same was given by Grotius long ago, but I thought it the clearest way of explaining the subject, to describe the manner in which the difficulty, the solution, and the proofs of that solution, successively presented themselves to my inquiries. Now, in historical researches, a reconciled inconsistency becomes a positive argument. First, because an impostor generally guards against the appearance of inconsistency ; and secondly, because when apparent inconsistencies are found, it is seldom that any thing else but truth renders them capable of recon-

ciliation. The existence of the difficulty proves the want or absence of that caution, which usually accompanies the consciousness of fraud; and the solution proves, that it is not the collusion of fortuitous propositions which we have to deal with, but that a thread of truth winds through the whole, which preserves every circumstance in its place.

Apparent discrepancies between the sacred writers are of various kinds, arising from various causes, and have been arranged under different classes, according to their several circumstances. As, however, it is doubtful under which class some of the instances should be placed, or to ascertain precisely from what cause the apparent contradiction arose, it will be preferable upon the whole to detail them in the order of Scripture, leaving the reader to decide upon their nature.

Gen. xxxvi. 31. "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel." As there was no king in Israel in the time of Moses, this has been adduced as a proof of his not being the author of the book of Genesis. But Moses probably alludes to the promise which God made to Jacob (ch. xxxv. 11), that kings should proceed from him; and here states that these kings reigned before that prophecy began to be fulfilled.

Exod. vi. 3. "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known unto them." If Abraham, Isaac, and Jacob did not know the name JEHOVAH, then Moses must have used it in Genesis by prolepsis or anticipation. But probably we should, with Mr. Locke and others, read it interrogatively, for the negative particle לֹא, lo, not, has frequently this power in Hebrew: "I appeared unto Abraham, Isaac, and Jacob by the name of God Almighty, and by my name JEHOVAH was I not also made known unto them?"

Exod. xii. 40. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." The Samaritan Pentateuch, in all its manuscripts and printed copies, reads: *ומושב בני ישראל ואבותם אשר ישבו בארץ כנען ובארץ מצרים שלשים שנה וארבע מאות שנה*: "Now the sojourning of the children of Israel, and of their fathers in the land of Canaan and in the land of Egypt, was 430 years." The Alexandrine copy of the Septuagint has the same reading; and the same statement is made by the Apostle Paul, in Gal. iii. 17, who reckons from the promise made to Abra-

ham to the giving of the law. That these three witnesses have the truth, the chronology itself proves; for it is evident that the descendants of Israel did not dwell 430 years in Egypt; while it was equally evident that the period from Abraham's entry into Canaan to the Exodus is exactly that number. Thus from Abraham's entrance into the promised land to the birth of Isaac was twenty-five years; Isaac was sixty at the birth of Jacob; Jacob was 130 at his going into Egypt; where he and his children continued 215 years more; making in the whole 430 years. See Kennicott's Dissertation on the Hebrew Text.

Num. iv. 39. "All that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the Lord, throughout their families, all the males from a month old and upward, were twenty and two thousand." This total does not agree with the particulars; for the Gershonites were 7500, the Kohathites, 8600, and the Merarites, 6200, which make a total of 22,300. Several methods of solving this difficulty have been proposed by learned men. Houbigant supposes there is an error in the enumeration of the Kohathites in ver. 28; the numeral שש, shesh, "six," being written instead of שלש, shalosh, "three," before hundred. Dr. Kennicott's mode of reconciling the discrepancy, however, is the most simple. He supposes that an error has crept into the number of the Gershonites in ver. 22, where instead of 7500, we should read 7200, as ך caph final, which stands for 500, might have been easily mistaken for ר resh, 200. (Dr. Kennicott on the Hebrew Text, vol. ii. p. 212.) Either of these modes will equally reconcile the difference.

Num. viii. 24. "This is it that belongeth unto the Levites: from twenty and five years old and upward they shall go in to wait upon the service of the tabernacle of the congregation:" In ch. 4. 3, the Levites are appointed to the service of the tabernacle at the age of thirty years; and in chap. 23. 24, they are ordered to commence their work at twenty years of age. In order to reconcile this apparent discrepancy, it is to be observed, 1. At the time of which Moses speaks in ch. 4. 3, the Levitical service was exceedingly severe, and consequently required full grown, robust men to perform it: the age of thirty was therefore appointed as the period for commencing this service, the weightier part of which was probably there intended. 2. In this place God seems to speak of the service in a general way; hence the age of twenty-five is

fixed. 3. In David's time and afterwards, in the fixed tabernacle and temple, the laboriousness of the service no longer existed, and hence twenty years was the age appointed.

Num. xxv. 9. "And those that died in the plague were twenty and four thousand." St. Paul reckons only twenty-three thousand; though some MSS. and versions, particularly the latter Syriac and the Armenian, have, as here, 24,000. Allowing the 24,000 to be genuine, and none of the Hebrew MSS. exhibit a various reading here, and the 23,000 of St. Paul to be also genuine, the two places may be reconciled by supposing, what is very probable, that Moses includes in the 24,000, the 1000 men who were slain in consequence of the judicial examination (v. 4), as well as the 23,000 who died of the plague; while St. Paul only refers to the latter.

Num. xxvi. 11. "Notwithstanding the children of Korah died not." It seems to be intimated in ch. xvi. 27, 31-33, that not only the men, but the sons and the little ones of Korah, Dathan, and Abiram were swallowed up by the earthquake; but the text here expressly affirms, that the children of Korah "died not;" and their descendants were famous even in David's time. On a close inspection, however, of verse 27 of the above-mentioned chapter, we shall find that the sons and the little ones of Dathan and Abiram alone are mentioned. There is no mention of the children of Korah; they, therefore, probably either not consenting to their father's crime, or speedily repenting, were preserved when he was cut off; while it appears that those of Dathan and Abiram perished with their fathers.

Num. xxxi. 3, 17, 18. "And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian. Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves." It was God's quarrel, not their own, that they were now to take up. These people were idolaters, and had seduced the Israelites to practise the same abominations; idolatry is an offence against God; and the civil power has no authority to meddle with what belongs to him, without especial directions, certified as in this case, in the most unequivocal manner. Private revenge, ambition, or avarice were to have no place in this business: Jehovah is to be avenged; and through Him, the children of Israel

(ver. 2), because they were nearly ruined by their idolatries. If Jehovah, instead of punishing sinners by earthquakes, pestilence, or famine, is pleased expressly to command any person or people to avenge his cause, this commission justifies, nay, sanctifies, war, massacre, or devastation. Though none can at present show such a commission, yet the Israelites could; and it is therefore absurd to censure Moses, Joshua, and Israel, for the dreadful slaughter made by them. God himself passed sentence of condemnation, and employed them merely as ministers of his vengeance; and unless it could be proved that the criminals did not deserve their doom, or that God had no right to punish his rebellious creatures, such objectors only show their enmity to God by becoming the unsolicited advocates of his enemies.

The sword of war should spare women and children, as incapable of resisting; but the sword of justice knows no distinction, except that of guilty or not guilty, or more or less guilty. This was the execution of a righteous sentence upon a guilty nation, in which the women were the greatest criminals; and it may safely be said, that their lives were forfeited by their personal transgressions. With respect to the execution of the male infants, who cannot be supposed to have been guilty, God, the author and supporter of life, who has a right to dispose of it when and how he thinks proper, commanded it: and "shall not the Judge of all the earth do right?"

It has been groundlessly asserted, that Moses here authorized the Israelites to make concubines of the whole number of female children; and a formidable objection against his writings has been grounded upon this monstrous supposition. But the whole tenor of the law, and especially a statute recorded in Deut. xxi. 10-14, proves most decisively to the contrary. They were merely permitted to possess them as female slaves, educating them in their families, and employing them as domestics; for the laws concerning fornication, concubinage, and marriage, were in full force, and prohibited an Israelite even from marrying a captive, without delays and previous formalities; and if he afterwards divorced her, he was to set her at liberty, "because he had humbled her."

2 Sam. i. 6-10, compared with 1 Sam. xxxi. 3-6. The story of this young man appears to be wholly a fiction, formed for the purpose of ingratiating himself with David, as the next probable successor to the crown. There is no fact in the case, except the bringing of the diadem and bracelets of Saul,

as a sufficient evidence of his death, which, as he appears to have been a plunderer of the slain, he seems to have stripped from the body of the unfortunate monarch. It is remarkable, that Saul, who had forfeited his crown by his disobedience and ill-timed clemency with respect to the Amalekites, should now have the insignia of royalty stripped from his person by one of those very people.

In 2 Sam. xxiii. 13, we read, "And three of the THIRTY chiefs went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim," &c. But by the enumeration, and from verse 39, we learn that instead of THIRTY they amount to "thirty and seven in all." From the number of these officers then being thirty-seven, it is almost self-evident that שלשים, cannot denote the thirty, as rendered in verse 13, &c., but some particular description of men, or officers; for it can scarcely be said, with propriety, that we have thirty-seven out of thirty; and besides, in the parallel place in 1 Chronicles there are sixteen added! שלשים, should most probably be read, instead of *shaloshim*, thirty, *shalishim*, as it is in verse 8, and ch. 11. 11, and Exod. xiv. 7, *captains*: where lxx. render *τριστατας*, which Jerome (on Ezek. 33) says among the Greeks is the name of the second rank after the royal dignity.

2 Sam. xxiv. 9. "And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men." In the parallel place in Chronicles xxi. 5, 6, the men of Israel are said to be 1,100,000, and the men of Judah 470,000; to reconcile which, it has been observed, that the imbodyed troops of the Israelites were not reckoned here; and that, there being twelve companies of 24,000 each, and allowing to each 1,000 officers, the deficiency is exactly supplied. So to account for the deficiency in Judah, some are of opinion that the legionary soldiers are included in the one account and not in the other. It should, however, be observed, that the Syriac in Chronicles has 800,000, as in the parallel passage of Samuel.

1 Kings v. 11. "And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year." "Twenty thousand baths of oil" are mentioned in Chronicles (ch. 2. 10); and the Syriac, Arabic, and Septuagint

also have here "twenty thousand measures." But as barley and wine are also spoken of there, it is probable, that the wheat mentioned here, and the small quantity of fine oil, was intended for the use of Hiram's own family, while that in Chronicles was for his workmen.

1 Kings v. 16. "Beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work." In the parallel passage of Chronicles (ch. 2. 18), it is "three thousand six hundred," which is also the reading of the Septuagint here, and which is probably the true reading.

1 Kings viii. 65, 66. "And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entering in of Hamath unto the river of Egypt, before the Lord our God, seven days and seven days, even fourteen days. On the eighth day he sent the people away; and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people." In the parallel passage of Chronicles (ch. 7. 10), this is termed "the three and twentieth day of the seventh month," that is, the ninth day of the dedication; which Jarchi reconciles by supposing that Solomon gave them leave to return on the eighth day, and many of them did then return; and that he dismissed the remainder on the ninth, or 23d of the seventh month.

1 Kings xiii. 20-22. "And it came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back: And he cried unto the man of God that came from Judah, saying, Thus saith the Lord, Forasmuch as thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back, and hast eaten bread and drunk water in the place, of which the Lord did say to thee, Eat no bread, and drink no water; thy carcass shall not come unto the sepulchre of thy fathers." "A great clamor," says Dr. Kennicott, "has been raised against this part of history, on account of God's denouncing sentence on the true prophet by the mouth of the false prophet; but, if we examine with attention the original words here, they will be found to signify either 'he who brought him back,' or, 'whom he had brought back,' for the very same words, אֲשֶׁר הוֹשִׁיבוֹ, *asher he-shivo*, occur again, ver. 23, where they are now translated, 'whom he had brought back;' and where they cannot be trans-

lated otherwise. This being the case, we are at liberty to consider the words of the Lord as delivered to the true prophet, thus brought back; and then the sentence is pronounced by God himself, calling to him out of heaven, as in Gen. 22. 11. And that this doom was thus pronounced by God, not by the false prophet, we are assured in ver. 26. 'The Lord hath delivered him unto the lion, according to the word of the Lord, which He spake unto him.' Josephus [and also the Arabic] asserts, that the sentence was declared by God to the true prophet."

1 Kings xv. 6. "And there was war between Rehoboam and Jeroboam all the days of his life." Instead of Rehoboam, fourteen MSS., the Arabic, and some copies of the Targum, read Abijam. The Syriac has, "Abia, the son of Rehoboam;" and the Editio Princeps of the Vulgate has Abia. This is doubtless the true reading, as otherwise it would be an unnecessary repetition of ch. 14. 30, and a repetition which interrupts the history of Abijah. This then agrees with 2 Chr. 13. 3, &c.

1 Kings xv. 32. "And there was war between Asa and Baasha king of Israel all their days." That is, there was a constant spirit of hostility kept up between the two kingdoms, and no doubt frequent skirmishing between the bordering parties; but there was no open war till Baasha king of Israel began to build Ramah, which was, according to 2 Chr. 15. 19; 16. 1, in the thirty-sixth year of Asa; but according to ch. 16. 8, 9, Baasha was killed by Zimri in the twenty-sixth year of Asa, and consequently he could not make war upon him in the thirty-sixth year of his reign. Chronologers endeavor to reconcile this, by saying that the years should be reckoned, not from the beginning of Asa's reign, but from the separation of the kingdoms of Israel and Judah. We must either adopt this mode of solution, or admit that there is a mistake in some of the numbers, probably in the parallel places in Chronicles, but which we have no direct means of correcting.

1 Kings xvi. 8. "In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years." Baasha began to reign in the third year of Asa, and reigned 24 years; yet he died and was succeeded by Elah in the 26th year of Asa; and in like manner Elah, who began to reign in the 26th year of Asa, and was killed in the 27th, is said to have reigned two years. Thus it is evi-

dent that a part of a year is calculated as a whole year. In the Chinese annals, the whole year in which a king dies is ascribed to his reign, the years of the succeeding king being reckoned only from the beginning of the following year. Jackson's Chr. Ant. vol. II. p. 443.

1 Kings xvi. 23. "In the thirty and first year of Asa king of Judah began Omri to reign over Israel, twelve years: six years reigned he in Tirzah." As it is stated in verses 10 and 15, that Zimri began to reign in the 27th year of Asa; and as he reigned only seven days, and Omri immediately succeeded him, this could not be in the 31st, but in the 27th year of Asa. Jarchi, from Sedar Olam, reconciles this, by stating that Tibni and Omri began to reign jointly in the 27th year of Asa; and that Tibni dying about five years afterwards, Omri began to reign alone in the 31st year of Asa.

1 Kings xviii. 1. "And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, show thyself unto Ahab; and I will send rain upon the earth." This form of expression, both in Hebrew and Latin, means "after the third year," i. e. some time between the third and fourth year. Thus when Horace says, *Nonum prematur in annum*, he means that it was "to be kept full nine years," and not any space between eight and nine. Hence this statement agrees with that of our Lord (Luke iv. 25), and St. James (ch. v. 17), who say that the drought lasted three years and six months; and the fact itself is attested by Menander, who, as cited by Josephus, says it happened in the time of Ithobalus, the father of Jezebel.

2 Kings viii. 26. "Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri king of Israel." In the parallel passage of Chronicles (ch. 22. 2), it is said, "forty and two years old was Ahaziah when he began to reign;" but this is evidently a mistake, as it makes the son two years older than his own father! For, his father began to reign when he was thirty-two years old, and reigned eight years, and so died, being forty years old. See ver. 17. Twenty-two is doubtless then the true reading in Chronicles, and it is supported by several MSS. and Versions.

2 Kings xxiv. 6. "So Jehoiakim slept with his fathers." As Jehoiakim was "buried with the burial of an ass," (Jer. xxii. 18, 19; xxxvi. 30), the expression, "slept with his

fathers," can only mean that he died, without determining what became of either body or soul.

Ibid. "And Jehoiachin his son reigned in his stead." As this man reigned only three months, and was a mere vassal of the king of Babylon, his reign is scarcely reckoned; and therefore Jeremiah (ch. xxxv. 30) says of Jehoiakim, "he shall have none to sit upon the throne of David."

2 Kings xxiv. 8. "Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months." In the parallel place (2 Chr. xxxvi. 9), he is said to be only eight years old; but this must be a mistake, for we find that having reigned only three months, he was carried captive to Babylon, and there had wives; and had he been of such a tender age, it could scarcely have been said that, as a king, "he did that which was evil in the sight of the Lord." The Syriac and Arabic in Chronicles agree with the parallel place in Kings, and have "eighteen years;" which, as Scaliger observes, is no doubt the genuine reading.

2 Kings xxv. 19. "And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land that were found in the city." In the parallel place of Jeremiah (ch. lii. 25), it is said that he took *seven* who were men near the king's person: the same number is found in the Arabic in this place; while the Chaldee has no less than *fifty*: but in Jeremiah, this, as well as all the rest of the Versions, reads *seven*. Probably there were no more than *five* at first; or, perhaps, Jeremiah reckoned with the five the *officer* that was set over the men of war, and the principal scribe of the host, mentioned here, as *two* with the five; and thus made *seven* in the whole.

1 Chron. i. 36. "The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek." Here, according to our present text, *Timna* is reckoned among the sons of Eliphaz; but it appears from the parallel passage of Genesis (ch. xxxvi. 12), that she was the concubine of Eliphaz, and mother of Amalek. Agreeably to this, the Arabic, and the Alexandrine copy of the Septuagint, read here, "Timna, also, who was the concubine of Eliphaz, bare him Amalek."

1 Chron. xi. 13. "He was with David at Pas-Dammim, and there the Philistines were gathered together to battle,

where was a parcel of ground full of barley; and the people fled from before the Philistines." In Samuel it is "a piece of ground full of *lentiles*;" and there is probably a mistake of שְׂעוּרִים, *seorim*, "barley," for עֲדָשִׁים, *âdashim*, "lentiles," or *vice versa*. Some, however, think there were both *lentiles* and *barley* in the field, which is not unlikely.

1 Chron. xix. 7. "So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba." Thirty-two thousand soldiers, exclusive of the thousand sent by the king of Maachah, are mentioned in the parallel passage (2 Sam. 10. 6); but of *chariots* or cavalry there is no mention; and the number of chariots stated here is prodigious, and beyond all credibility. But as the word רֵכֶב, *raichev*, denotes not only a *chariot*, but a *rider* (see Is. 21. 7), it ought most probably to be rendered here, in a collective sense, *cavalry*; and then the number of troops will exactly agree with the passage of Samuel. It is probable, that they were a kind of auxiliary troops who were usually mounted on horses, or in chariots, but who occasionally served as foot soldiers.

1 Chron. xix. 18. "But the Syrians fled before Israel; and David slew of the Syrians seven thousand men which fought in chariots, and forty thousand footmen, and killed Shophach the captain of the host." Compared with 2 Sam. x. 18. "And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there." On the apparent discrepance in the numbers of the charioteers, see p. 64, supra. Respecting the 40,000 *horsemen* in Samuel being termed *footmen* in Chronicles, it may be observed, that if these troops were, as we have supposed, a kind of *dismounted cavalry*, the terms *footmen* and *horsemen* might be indifferently applied to them.

1 Chron. xxi. 11, 12. "So Gad came to David, and said unto him, Thus saith the Lord, Choose thee either three years' famine," &c. In 2 Sam. 24. 13, it is *seven years*; but the Septuagint has there τρεῖς ἔτη, *three years*, as here; which is, no doubt, the true reading, the letter ז, *zayin*, *seven*, being mistaken for ג, *gimmel*, *three*.

1 Chron. xxi. 20. "And Ornan turned back, and saw the angel; and his four sons with him hid themselves." The Syriac and Arabic say, "David saw the angel," and make

no mention of Ornan in this place ; but the Septuagint says, *Και επιστρεψεν Ορνα, και ειδε τον Βασιλευα*, "And Orna turned, and saw the king;" and one of Dr. Kennicott's MSS. has *המלך*, *hammelech*, "the king," instead of *המלאך*, *hammalâch*, "the angel." Houbigant translates it in the same manner ; and vindicates his version from the parallel place, (2 Sa. 24. 40,) where it is said *he saw David* ; but not a word is there of his seeing the *angel*. It is true that the seeing of David is mentioned in ver. 21 ; but Houbigant supposes that this verse refers to his seeing the king while he was *at a distance* ; and the 21st to his seeing him when he came *into his thrashing-floor*. In the first case, he and his sons were afraid when they saw the king coming, and hid themselves ; but when he entered the thrashing-floor, they were obliged to appear before him.

1 Chron. xxiii. 1. "Now the Levites were numbered from the age of thirty years and upward ; and their number by their polls, man by man, was thirty and eight thousand." Compared with ver. 24-27. "These were the sons of Levi after the house of their fathers, even the chief of the fathers, as they were counted by number of names by their polls, that did the work for the service of the house of the Lord, from the age of twenty years and upward. For David said, The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever ; and also unto the Levites ; they shall no more carry the tabernacle, nor any vessels of it for the service thereof. For by the last words of David the Levites were numbered from twenty years old and above." At first David appointed the Levites to serve from *thirty years* old and *upwards* ; but considering, probably, that the temple, which was about to be built, with its courts, chambers, &c., would require a more numerous ministry, he fixed this period, by the subsequent regulation, at *twenty years* and upwards. In the time of Moses, the age was from *thirty years* to *fifty* ; here this latter period is not mentioned, probably because the service was not so laborious now ; for the ark being fixed, they had no longer any burdens to carry ; and therefore even an old man might continue to serve.

2 Chron. iv. 3. "And under it was the similitude of oxen, which did compass it round about : ten in a cubit, compassing the sea round about Two rows of oxen were cast, when it was cast." In the parallel passage of Kings, (1 Kings vii. 24,) instead of *בקררים* *bekarim*, "oxen," we have *פקערים*, *pe-*

kaím, “knops,” in the form of *colocynths*, which last is supposed by able critics to be the reading which ought to be received here: בקרים, *bekarim*, “oxen,” being a mistake for פקעים, *pekaim*, “knops.” Houbigant, however, contends that the words in both places are right; but that בקר, *bakur*, does not signify an *ox* here, but a large kind of *grape*, according to its meaning in Arabic. But Dr. A. Clarke states that بقر, *bakar*, or بقوة, *bakarat*, has no such meaning in Arabic, though the phrase عين البقر, *âino 'lbikri*, or “ox eye,” signifies a species of black grape, very large and of incredible sweetness; that consequently the criticism of this great man is not solid; and that the likeliest method of reconciling the two places is supposing a change in the letters as above.

2 Chron. iv. 5. “And the thickness of it was a handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.” In the parallel passage (1 Kings vii. 26) it is said to hold only *two thousand baths*; which some think may be reconciled by supposing that the quantity of water which was commonly in it was 2000 baths, but that, if filled up to the top, it would hold 3000. But, as the Babylonish cubit was *less* than that of the ancient Hebrews, it might be the same with measures of capacity; so that 2000 of the *ancient Jewish baths* might have been equal to 3000 of those used *after the captivity*. The Targum cuts the knot: “It received 3000 baths of dry measure, and held 2000 of liquid measure.”

2 Chron. v. 10. “There was nothing in the ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel, when they came out of Egypt.” In the parallel passage in the Epistle to the Hebrews (ch. 9. 4), it is expressly stated that in the ark were “the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant;” but it is evident that the apostle speaks there of the tabernacle erected by Moses, and of the state and contents of that tabernacle in the time of Moses; and in the temple there were several things added, and several left out.

2 Chron. xxii. 9. The account in the parallel passage (2 Kings x. 10–14) is somewhat different, “The current of the

story at large is this," says Dr. Lightfoot (Works, vol. i. p. 88), "Jehu slayeth Joram in the field of Jezreel, as Ahaziah and Joram were together; Ahaziah seeing this flies, and gets into Samaria, and hides himself there. Jehu marcheth to Jezreel, and makes Jezebel dog's meat: from thence sends to Samaria for the heads of Ahab's children and posterity; which are brought to him by night, and showed to the people in the morning. Then he marcheth to Samaria, and, by the way, slayeth forty-two of Ahab's kinsmen; and findeth Jehonadab, the father of the Rechabites. Coming into Samaria, he maketh search for Ahaziah; they find him hid, and bring him to Jehu, and he commands to carry him towards Gur, by Ibleam, and there to slay him.—They do so: smite him in his chariot, and his charioteer driveth away to Megiddo before he dies."

Ezra i. 11. "All the vessels of gold and of silver were five thousand and four hundred." Instead of 5400, the enumeration of the articles in ver. 9, 10, only amounts to 2499; but in the parallel account, Esdras, ch. 2. 13, 14, the amount is 5469, as will be evident from the following statements:—

IN EZRA.		IN ESDRAS.	
Gold chargers	30	Gold cups	1000
Silver ditto	1000	Silver cups	1000
Knives	29	Silver censers	29
Gold basins	30	Gold vials	30
Silver ditto	410	Silver vials	2410
Other vessels	1000	Other vessels	1000
	<hr/>		<hr/>
Said to be	5400	Total	5469
But only	2499		<hr/>
	<hr/>	Surplus	69
Deficiency	2901		

It is supposed that they actually amounted to 5400, but that only the chief of them were specified, the spoons, &c. being omitted.

Ezra ii. 64. "The whole congregation together was forty and two thousand three hundred and threescore." Though the sum total, both here and in Nehemiah, is equal, namely, 42,360, yet the particulars reckoned up only make 29,818 in Ezra, and 31,089 in Nehemiah; and we find that Nehemiah mentions 1765 persons which are not in Ezra, and Ezra has 494 not mentioned in Nehemiah. This last circumstance,

which seems to render all hope of reconciling them impossible, Mr. Alting thinks is the very point by which they can be reconciled; for, if we add Ezra's surplus to the sum in Nehemiah, and Nehemiah's surplus to the number in Ezra, they will both amount to 31,583; which subtracted from 42,360, leaves a deficiency of 10,777, which are not named because they did not belong to the tribes of Judah and Benjamin, or to the priests, but to the other Israelitish tribes.

Neh. vii. 26. "The men of Bethlehem and Netophah, a hundred fourscore and eight." The Septuagint reads here the same as in the parallel place (Ezra 2. 21, 22), *Υιοι Βαιθαλεμ, εκατον εικοσιτριεις υιοι Ατωφα* [Alex. *Ανετωφα*] *πεντηκονταεξ*.—"The children of Bethlehem, one hundred twenty and three; the children of Netophah, fifty and six." Though this reading is not found in any Hebrew MS. yet collated, it is doubtless the true one.

Neh. vii. 33. "The men of the other Nebo, fifty and two." The Alexandrian MS. adds, *Υιοι Μαγαβως, εκατον πεντηκονταεξ*, "The children of Magbish, a hundred fifty and six," as in Ezr. 2. 30.

Neh. vii. 44. "The singers: the children of Asaph, a hundred forty and eight." One of Dr. Kennicott's MSS. (145) reads in the parallel place of Ezra (ch. 2. 41, where the present reading is 128), "a hundred and forty and eight," as here.

Neh. vii. 48. "The children of Lebana, the children of Hagaba, the children of Shalmal." After *Hagaba*, the Alexandrian MS. of the Septuagint inserts here, *υιοι Ακουδ, υιοι Ουτα, υιοι Κηταρ, υιοι Αγαβ*, "The children of Akoud, the children of Outa, the children of Ketar, the children of Agab," or Hagab, which more nearly agrees with Ezra, 2. 45, 46; and in the latter verse, not only the Keri and Septuagint, but many of Dr. Kennicott's MSS. read *שַׁלְמַי*, *Shalmal*, as here. A more extensive collation of MSS. would doubtless tend still more to harmonize both the names and numbers; and for a more ample reconciliation, see the notes on these books.

Ps. lx. *title*. "To the chief Musician upon Shushan-eduth, Michtam of David, to teach; when he strove with Aram-naharaim, and with Aram-zobah, when Joab returned, and smote of Edom in the valley of salt twelve thousand." In 1 Ch. 18. 12, this victory is ascribed to Abishai, and the number is said to be 18,000; and in 2 Sam. 8. 13, it is attributed to David and the persons slain are said to be 18,000 Syrians. But as

Abishai acted under Joab, and Joab under David, it might very naturally be ascribed to the two latter: instead of אַרַם, *aram*, "Syria," in 2 Sam. 12 MSS. and the versions have אֶדוֹם, *Edom*; and it is probable, that שְׁנַיִם עֶשְׂרֵי אֲלֶפֶת, *shenayim âsor aileph*, 12,000, is here a mistake for שְׁמוֹנֶה עֶשְׂרֵי אֲלֶפֶת, *she-monah âsor aileph*, 18,000.

Matt. xxvii. 9, 10. "Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me." The words here quoted are not found in Jeremiah, but in Zechariah; and a variety of conjectures have been formed in order to reconcile this discrepancy. The most probable opinion seems to be, that the name of the prophet was originally omitted by the Evangelist, and that the name of Jeremiah was added by some subsequent copyist. It is omitted in two MSS. of the 12th century, in the Syriac, later Persic, two of the Itala, and in some other Latin copies; and what renders it highly probable that the original reading was *δια του προφητου*, *by the prophet*, is, that St. Matthew frequently omits the name of the prophet in his quotations.—See ch. 1. 22; 2. 5, 15; 13. 35; 21. 4. This omission is approved of by Bengel, Dr. A. Clarke, and Horne.

Matt. xxvii. 28. "And they stripped him, and put on him a scarlet robe." St. Mark (ch. xv. 17) calls it a purple robe; but by *πορφυρα* is denoted whatever is of a *dazzling red*; and the words *κοκκινον*, *scarlet*, and *κορφυρα*, *purple*, are not unfrequently interchanged.

Matt. xxvii. 34. "They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink." St. Mark says, "wine mingled with myrrh;" but as the sour wine used by the Roman soldiers and common people was termed *οινος*, *wine*, and *οξος*, *vinegar*, (*vin aigre*, French,) is sour wine; and as *χολη*, *gall*, is applied to bitters of any kind, it is not difficult to reconcile the two accounts.

Mark v. 2. "And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit." St. Matthew (ch. viii. 28–34) gives a brief account of two demoniacs who were dispossessed on this occasion; but Mark and Luke omit the mention of one (who was perhaps not so remarkable), in order to record that of the other more fully.

Mark vi. 8, 9.—“And commanded them that they should take nothing for their journey, save a staff only, no scrip, no bread, no money in their purse : but be shod with sandals ; and not put on two coats.” St. Matthew says, they were to take, “neither two coats, neither shoes, nor yet staves ;” but this precept plainly means, “Go just as you are ; take no other coat, shoes, or staff, than what you already have.”

Mark x. 46. “And they came to Jericho : and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.” St. Luke (ch. 18. 35, &c.) says, that this took place, “as he was come nigh unto Jericho,” and afterwards records an event which took place in that city. But the words *εν τω εγγιζειν αυτον εις Ιεριχω*, may be rendered, “When he was nigh Jericho,” which is equally true of him who is gone a little way from it, as of him who is come near it ; and as it is probable that Jesus stayed some days in the neighborhood, this might occur as he went out of the city during that time, and he might afterwards re-enter it. St. Matthew (Matt. xx. 29, &c.) mentions two blind men who received their sight on this occasion ; but Bartimeus was probably the more remarkable of the two, and therefore mentioned by name.

Mark xiv. 3. “And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard, very precious ; and she brake the box, and poured it on his head.” “It appears to me more probable,” says Dr. Doddridge, “that Matthew and Mark should have introduced this story out of its place ; that Lazarus, if he made this feast, (which is not expressly said by John,) should have made use of Simon’s house, as more convenient ; and that Mary should have poured this ointment on Christ’s head and body, as well as on his feet ; than that, within the compass of four days, Christ should have been twice anointed with so costly a perfume ; and that the same fault should be found with the action, and the same value set upon the ointment, and the same words used in defence of the woman, and all this in the presence of many of the same persons ; all which improbable particulars must be admitted, if the stories be considered as different.” The rebuke which Judas received from Christ at this unction determined him in his resolution to betray his Master ; and therefore Christ’s rebuke and Judas’s revenge are united as cause and effect, by Matthew and Mark.

Mark xvi. 1, 2. "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mr. West supposes, that the women made two different visits to the sepulchre; and in consequence of that, two distinct reports to the disciples;—that Mary Magdalene, with the other Mary and Salome, set out not only early, but very early in the morning, *λιαν πρωι*, *i. e.* before the time appointed to meet Joanna and the other women there. (Lu. xxiv. 10.) This interpretation, which is adopted by several eminent writers, is very probable, and reconciles the apparent discrepance in the Evangelists. Mary Magdalene, as well as Peter, was evidently at the sepulchre twice on the morning of the resurrection. The first time of her going was some short time before her companions, the other Mary and Salome (Matt. xxviii. 1); and observing that the stone had been removed, she returned to inform Peter and John. In the mean time, the other Mary and Salome came to the sepulchre, and saw the angel, as recorded by Matthew and Mark. While these women returned to the city, Peter and John went to the sepulchre, passing them at some distance, or going another way, followed by Mary Magdalene, who stayed after their return. This was her second journey, when she saw two angels, and then Jesus himself, as here related; and immediately after Jesus appeared to the other women, as they returned to the city. (Matt. xxviii. 9, 10.) In the mean time Joanna and her company arrived at the sepulchre, when two angels appeared to them, and addressed them as the one angel had done the other women. (Luke xxiv. 1–10.) They immediately returned to the city, and by some means found the apostles before the others arrived, and informed them of what they had seen; upon which Peter went a second time to the sepulchre, but saw only the linen clothes lying. (Luke xxiv. 12.) See Markland, Lampe, Tittman, &c.

Mark xvi. 5. "And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted." This appears to have been a different angel from that mentioned by St. Matthew. The latter sat in the porch of the tomb, and had assumed a terrible appearance to overawe the guard (Matt. xxviii. 1); but this appeared as a young man, within the sepulchre, in

the inner apartment. The two angels spoken of by St. John (chap. xx. 11) appeared some time after these ; but whether they were the same or different cannot be ascertained ; neither can it be affirmed that the angels which manifested themselves to the second party of women, recorded by St. Luke (ch. xxiv. 4), were the same or different. Mary Magdalene and the other Mary saw only one angel in white, sitting on the stone which he had rolled from the door of the sepulchre ; but the women here mentioned (Luke xxiv. 4) saw no angel till they had entered the sepulchre, when two appeared to them in "garments shining like lightning," as the word imports. This, and several other variations, show there were two distinct companies of women, who went successively to the tomb on the morning of the resurrection ; which renders the whole account clear and consistent. See *supra*.

Luke v. 3-11. This account of the calling of Peter and Andrew, James and John, will be found, as Dr. Townson observes, on a near inspection to tally marvellously with the preceding ones of Matthew and Mark ; and is one of the evidences, that the Evangelists vary only in the number or choice of circumstances, and write from the same idea of the fact which they lay before us. Though St. Matthew and Mark do not exactly tell us, that St. Peter was in the vessel when he was called by Christ, they signify as much in saying that he was casting a net into the sea ; and though only St. Luke informs us that James and John assisted Peter in landing the fish, yet it is implied, for Mark says, that when Christ had gone a little further, he saw them mending their nets, which had been torn by the weight of fish hauled on shore.

Luke xxii. 34. "And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." St. Matthew (ch. xxvi. 34), and Mark (ch. xiv. 30), say, "this night ;" but both expressions are right, because the Jewish day of twenty-four hours began with the evening, and ended with the evening of the following day.

Luke xxii. 58. "And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not." A maid challenged Peter in the second instance according to Matthew and Mark, the latter of whom says expressly, *η παιδισκη*, "the maid," not the one mentioned in v. 62, but *αλλη*, another, as St. Matthew states (ch. xxvi. 71), her who was the janitrix, or door-keeper (John xviii. 17), yet here

it is said *ετερος*, another (man) and he also answers to a man. But *ετερος*, as Wetstein shows, may be, and is in innumerable instances, applied to a female; and Matthew says, "she said to them that were there," and Mark, "she began to say to them that stood by." So that the maid gave the information to those around her, and some man charged Peter with it. Probably several joined in the accusation, though he answered to an individual, for St. John says, "They said unto him," &c.

Luke xxiv. 33, 34. "And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon." From Mark xvi. 13, we learn that the apostles did not believe the testimony even of the two disciples from Emmaus, while it is here asserted they were saying, when they entered the room, "The Lord is risen," &c. This difficulty is removed by rendering interrogatively, "Has the Lord risen?" &c.

Jno. xix. 19. "And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS." The apparent discrepance between the accounts of this title given by the Evangelists, which has been urged as an objection against their inspiration and veracity, has been most satisfactorily accounted for by Dr. Townson; who supposes, that, as it was written in Hebrew, Greek, and Latin, it might have slightly varied in each language; and that, as St. Luke and St. John wrote for the Gentiles, they would prefer the Greek inscription, that St. Matthew, addressing the Jews, would use the Hebrew, and that St. Mark, writing to the Romans, would naturally give the Latin.

Jno. xix. 14. "And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king!" Instead of *εκτηη*, sixth, several MSS. and Fathers have *τριτηη*, third, as in the parallel place, Mark xv. 25, 33, 34.

Jno. xix. 29. "Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth." This hyssop is termed a "reed" by Matthew (ch. xxvii. 34, 48), and Mark (ch. xv. 36); and it appears that a species of hyssop, with a *reedy* stalk, about two feet long, grew about Jerusalem. See Bochart.

Acts i. 12. "Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey." A sabbath day's journey was $7\frac{1}{2}$ furlongs; and

the town of Bethany (whence our Lord ascended, according to Luke xxiv. 50) was 15 from Jerusalem. But the first region or tract of mount Olivet, called Bethphage, extended from the city a sabbath day's journey, where the tract called Bethany began; and from this place our Lord ascended. See Lightfoot.

Acts vii. 4. "Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell." From Gen. xi. 26, it appears that Abram was born when Terah was 70 years of age; and he departed from Haran when 75 (Gen. xii. 4); while Terah lived to the age of 205 years (Gen. xi. 32.) Instead of 205, however, the Samaritan has 145, which reconciles this discrepance; but it is not improbable, that Abram was in reality born when his father Terah was 130 years old; and that he is merely mentioned first in Gen. xi. 26, by way of dignity.

Acts vii. 6. "And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years." St. Stephen here uses the round number 400, leaving out the odd tens; for it is evident, from the parallel passages, as well as Josephus (Ant. l. ii. c. 1, § 9. Bel. l. v. c. 9, § 4), that the real number of years was 430.

Acts vii. 14. "Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls." In the Hebrew text (Gen. xlv. 27), the number of persons is threescore and ten; but St. Stephen quotes from the Septuagint, which adds the five sons of Ephraim and Manasseh to the account. After Gen. xlv. 20, the Septuagint adds, "These were the sons of Manasseh, whom his Syrian concubine bore unto him; Machir; and Machir begat Galead. The sons of Ephraim, Manasseh's brother; Sutalaam and Taam: and the sons of Sutalaam, Edem. Threescore and six were before mentioned (ver. 26), so that Joseph and his two sons together with Jacob himself, complete the seventy persons enumerated in ver. 27; and the numbers in verses 15, 18, 22, 25, amount to that number. The addition of five persons in the Septuagint, in ver. 20, was either the cause or the consequence of another difference in this verse; for in that version, the number is seventy-five.

Acts vii. 15, 16. "So Jacob went down into Egypt, and died, he, and our fathers. And were carried over into Sychem,

and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem." Of the two burying places of the patriarchs, one was at Hebron, the cave and field which Abraham purchased of Ephron the Hittite (Gen. xxiii. 16, &c.); the other in Sychem, which Jacob (not Abraham) bought of the sons of Emmor (Gen. xxxiii. 19.) To remove this glaring discrepancy, Markland interprets *παρα*, *from*, as it frequently signifies with a genitive, and renders, "And were carried over to Sychem; and afterwards from among the descendants of Emmor the father, or son of Sychem, they were laid in the sepulchre which Abraham bought for a sum of money." This agrees with the account which Josephus (Ant. l. ii. c. 8) gives of the patriarchs; that they were carried out of Egypt, first to Sychem, and then to Hebron, where they were buried.

Acts vii. 43. "Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon." In the passage of Amos (ch. v. 27), to which St. Stephen refers, it is beyond Damascus; but as Assyria and Media, to which they were carried, was not only beyond Damascus, but beyond Babylon itself, he states that fact, and thus fixes more precisely the place of their captivity.

6. From the multitude of Miracles, which nothing but the infinite power of God could effect.

As, however, erroneous notions have obtained respecting miracles, I beg leave to present the excellent definition and explanation of their nature, nearly in the language of Professor Lee. "A miracle is an event such as to exceed the power of man to effect, brought about either for the purpose of fulfilling something predicted in a former revelation, or for furthering its objects and ends in one way or other."

"These additional restrictions have been given for the following reasons: first, Miracles do not appear to have been afforded, except in cases where they were absolutely wanted, that is to say, either for the purpose of furnishing man with a revelation at the first, or of fulfilling such parts of it as consisted of predictions, and stood in need of such fulfilment, and thus to make it binding upon all."

"Another reason for these restrictions is: *God cannot be inconsistent with himself*. Everything, therefore, laying claim to the authority of a miracle, but tending in any degree to

thwart or contradict the declarations of a prior revelation, must be false; and in this case too, of whatever date such pretended miracle might be, we can have no possible doubt that it was an imposture."

"It will be necessary here to show in what respects the usual definition of miracles appears to be defective, in order to justify the proposal of another. If then we define a miracle by saying, 'That it is something which must suspend or contravene the ordinary operations or laws of nature, we shall lay down a condition which will prove useless in a great variety of cases, and inapplicable in many others. We have, for example, numerous predictions and other revelations made in the Bible, in which not so much as one law or operation of nature has either been suspended or contravened. Such are all or most of the prophecies delivered; and the same may be said of many of the miraculous events brought about: such as the Babylonian captivity, with its termination and the restoration of the Jews to Palestine, the fall of the Jewish polity, &c., which, taken in connexion with their several circumstances, were truly miraculous; but in which, nevertheless, none of the general laws or operations of nature were either suspended or in any way contravened. Besides, it may be justly doubted, whether we have knowledge enough to determine, in a great variety of cases, when the ordinary laws of nature are suspended or not: and, although we may lay claim to some general knowledge on this head, yet it will never be in our power to affirm, whether many of those things which appear to us to have been thus brought about, do in truth contravene or suspend any of the primary laws, under which it has pleased the Almighty to place this system of things. But we can determine with sufficient accuracy and certainty, how far the exertion of human powers, properly so called, will go: we may, therefore, safely rest our question on these grounds."

In addition to the miraculous displays of divine power already detailed, (see pp. 71-80, 133-145 supra,) the following may be more particularly adduced in this place.

(1.) The miraculous destruction of Sodom and the cities of the plain. In perfect accordance with the annunciation of this event by the Lord to Abraham (Gen. xviii.) and Lot, (Gen. xix. 1-23,) the sacred historian relates, ver. 24, 25; "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he over-

threw those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." The word rendered "brimstone" (*q. d.* brennestone, or brinestone, *id est*, burning-stone) is always rendered by the LXX. "sulphur," and seems to denote a *meteorous inflammable matter*. "We may safely suppose," says Dr. A. Clarke, "that a shower of *nitrous* particles might have been precipitated from the atmosphere, here, as in many other places, called *heaven*, which by the action of *fire*, or the *electric fluid*, would be immediately ignited, and so consume the cities."

The Psalmist, describing the providence and justice of God, (Ps. xi. 6,) says, "Upon the wicked he shall rain snares, fire, and brimstone, and a horrible tempest: this shall be the portion of their cup." The word *snares*, פְּחִיִּים, *pachim*, Bp. Lowth (Prælect. xii.) explains by *balls of fire*, *bolides*, (Pliny, l. xi. 26,) or simply *lightning*. This is a manifest allusion to the destruction of Sodom and Gomorrah.

(2.) The miraculous change of Lot's wife into a pillar of salt. The command of the Lord was: "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed," (ver 17.) But, in total disregard of this merciful warning, Lot's "wife looked back from behind him, and she became a pillar of salt." Tarrying too long in the plain, she was, most probably, struck dead with lightning, and stiffened in the place where she stood; while the nitro-sulphureous matter which descended, or the asphaltus, which abounds in the plains, incrustrated her, and being, as it were embalmed, she became a salso-bituminous mass or pillar.

(3.) The flourishing of Aaron's rod, Num. xvii. 6-8. "And Moses spake unto the children of Israel, and every one of their princes gave him a rod apiece, for each prince one, according to their fathers' houses, even twelve rods; and the rod of Aaron was among their rods. And Moses laid up the rods before the Lord in the tabernacle of witness. And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds." This fact was so unquestionably miraculous, that no doubt could remain on the minds of the people, or the envious chiefs, of the divine appointment of Aaron. A sceptre or staff of office resuming its vegetative life, was considered an absolute impossibility

among the ancients ; and as they were accustomed to swear by their sceptres, this circumstance was added to establish and confirm the oath. A remarkable instance of this we have in Homer, (Il. i. v. 233, *et seq.*) where Achilles, in his rage against Agamemnon, swears, *Ναι μα τοδε σκηπτρον, το μεν ουποτε φυλλα και οζους φυσει, επειδη πρωτα τομην εν ορεσσι λελοιπεν ουδ' αναθηλησει.* “By this sceptre which shall never bud, nor boughs bring forth, nor yet grow green again, since having left its trunk on the mountains.” Virgil (*Æn.* l. xii. v. 206, *et seq.*) represents king Latinus swearing in the same way, to confirm his covenant with Æneas. Huet, bishop of Avranches, is of opinion, (Quest. Alnet. l. ii. c. 12,) that this miracle gave rise to the Greek tradition of the club of Hercules, which sprouted again when put into the earth. (Pausanias, l. ii. c. 31, § 13.)

(4.) The destruction of the first-born of Egypt, Exod. xii. 29, 39. “And it came to pass, that at midnight, the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon ; and all the first-born of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians ; and there was a great cry in Egypt ; for there was not a house where there was not one dead.” When God miraculously destroyed all the first-born of the Egyptians, he spared those of the Israelites ; and, in commemoration of that event, he was pleased to appoint that all the first-born males “should be set apart unto himself.” (Ex. xiii. 12, 16.) God was (Num. iii. 12) pleased to relinquish this claim, and to appoint the whole tribe of Levi to attend his immediate service in their stead. The reason generally assigned, why God should give this honor to the Levites in preference to the other tribes, is because of the extraordinary zeal they manifested against idolatry in the case of the golden calf, (Ex. xxxii. 26–28 ; Deut. xxxiii. 9.) See also pp. 76, 127, *supra*.

(5.) The speaking of Balaam’s ass, Num. xxii. 25. “And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times ?” And where is the wonder of all this ? If the *ass* had opened *her own mouth*, and reproved the rash prophet, we might well be astonished ; but when *God opens the mouth*, an *ass* can speak as well as a *man*. It is to no purpose to speak of the construction of the ass’s mouth, of

the formation of the tongue and jaws being unfit for speaking for an adequate cause is assigned for this wonderful effect—"The Lord opened the mouth of the ass;" and no one who believes in a God, can doubt of His power to do this and much more. Even the heathen did not think such things beyond the power of their deities. Of animate and inanimate things receiving for a short time the gift of speech the heathen mythology is full. Witness the ass of Silenus; the ram of Phryxus; the bull of Europa; the lamb in Egypt, in the reign of Boccaris; the elephant of Porus; and the horses of Achilles and Adrastus. See Bochart, Hieroz. P. I. l. ii. c. 14. Huet, Alnct. Quæst. l. ii. c. 12, n. 26. Universal Hist. vol. ii. b. 1, c. 3, n. 1, and Homer, ii. l. xvii. 426, xix. 405.

(6.) The preservation of the Israelites' raiment in the wilderness, Deut. viii. 4. "Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years." Many have supposed the meaning of this text to be, that "God so amply provided for them all the necessaries of life, that they never were obliged to wear tattered garments, nor were their feet injured for lack of shoes or sandals." Now, though the Israelites doubtless brought out of Egypt more raiment than what they had upon them; and they might manufacture the fleeces of their flocks in the wilderness, and also might be favored by Providence with other supplies from the neighboring nations or travelling hordes of Arabs; yet, when we consider their immense numbers, their situation and long continuance in the wilderness, and the very strong expressions made use of in the text, there seems no reason to question the extraordinary and miraculous interposition of God in this respect, as well as in others, not less stupendous in their nature, or constant in their supply.

(7.) The miraculous passage of the Jordan, Joshua iii. 15—17. "And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) that the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off; and the people passed over right against Jericho. And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were

passed clean over Jordan." The ordinary current of the Jordan, near where the Israelites crossed, is said, by Maundrell, to be about 20 yards across, deeper than a man's height, and so rapid, as there is no swimming against it. It has, however, two banks; the first, or inner one, is that of the river in its natural state, and the second, or outer one, about a furlong distant, is that of its overflowings, which it does when the summer's sun has melted the snow on mount Lebanon and Hermon, in the months of March and April. And this was the time which God chose that the Israelites should pass over it; that a miraculous interposition might be necessary; and that, by the miracle, they might be convinced of his omnipotence. "There are two obvious natural causes," says Mr. King (*Morsels of Crit.* vol. iii. p. 285), "by which the effect here described might be produced; though most certainly the bringing either one or both of them to act on the precise occasion, and so very powerfully, could only be the immediate command of God, the great Creator of all those powers in nature. The one might be an earthquake. The other cause might be a strong south, or south-west wind, which might drive back and retard the flowing of the waters above Jericho; while those below more easily found their way to the Dead Sea, and left a fordable passage at the appointed place. Either or both these causes might operate. We are by no means without experience, of instances of such natural causes sometimes producing similar effects, in what is called the natural course of things. We find on record, that in the year 1645, there arose, in the morning, so furious a wind at Geneva, that it laid dry the bed of the impetuous Rhone above the bridge; insomuch that many crossed quite over it dry, on foot; and the son of M. D'Aubigny even picked up some ancient medals therein; the passage continuing free during an hour's time. This, and the other miraculous events attendant on the journey of the Israelites from Egypt, the Psalmist depicts in energetic and sublime language in Ps. 114; on which Mr. Addison properly observes (*Spect.* 461), that the author of this Psalm designedly works for effect, in pointing out the miraculous effects, without mentioning an agent; till, at last, when the sea is seen rapidly retiring from the shore, Jordan retreating to its source, and the mountains and hills running away like a flock of affrighted sheep, that the passage of the Israelites might be every way uninterrupted; then the cause

of all this is suddenly introduced, and the presence of God in his grandeur solves every difficulty.

(8.) The miraculous taking of Jericho, which strictly accorded with the prediction, Josh. vi. 3-5. "And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him." (Compare ver. 12-20.) The words שופרות היובליים *shopheroth hyyovelim*, should rather be rendered jubilee trumpets, i. e. such as were used on the jubilee, which were probably made of horn or silver: for the entrance of the Israelites into Canaan was indeed a jubilee to them, (See Lev. 25. 11, &c. :)—instead of the dreadful trumpet of war, they were ordered to sound the trumpet of joy, as already conquerors. The words ונפלה חומת העיר תחתיה *wenaphelah chomath hâîr tachteyha*, are literally, "and the wall of the city shall fall down under itself;" which appears simply to mean, that the wall shall fall down from its very foundation; which was probably the case in every part, though large breaches in different places might have been amply sufficient first to admit the armed men, after whom the host might enter to destroy the city. There is no ground for the supposition, that the walls sunk into the earth.

(9.) The standing still of the sun and moon at the command of Joshua, Josh. x. 12. "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." Joshua doubtless acted, on this occasion, by an immediate impulse upon his mind from the Spirit of God. It would have been improper either that he should speak, or that the miracle should be recorded, according to the terms of modern astronomy. The sun appeared to the Israelites over Gibeon, and the moon over the valley of Ajalon, which is supposed to have been situated in a different direction: and there they appeared to be stayed in their course for "a whole day;" either for the space of about twelve or

fourteen hours, or for the time of one diurnal revolution. Many inquiries have been made concerning the way in which this miracle was wrought, and many difficulties and objections have been urged against understanding it literally. But the fact is authenticated by the divine testimony; and the manner in which it was accomplished lies entirely out of our province, because beyond our comprehension.

(10.) The appearance of Samuel to Saul, 1 Sam. xxviii. 11-20. There is considerable diversity of opinion, both among learned and pious men, relative to this appearance to Saul. Some say it was the devil who personated Samuel; and others maintain it was all an imposition of this cunning woman, and that there was no supernatural agency at all. But the most probable opinion seems to be, that Samuel himself did actually appear to Saul, not by the power of enchantment, but by the appointment and especial mercy of God, to warn this infatuated monarch of his approaching end, that he might make his peace with his Maker. There is not the smallest intimation of chicanery or Satanic influence given in the text; but, on the contrary, from the plain and obvious meaning of the language employed, it is perfectly evident that it was Samuel himself, שִׁמְוֹעַל הָרָא, *Shemoel hoo*, as it is expressed in ver. 14. Indeed, the very soul of Samuel seems to breathe in his expressions of displeasure against the disobedience and wickedness of Saul; while the awful prophetic denunciations, which accordingly came to pass, were such as neither human nor diabolical wisdom could foresee; and which could only be known to God himself, and to those to whom he chose to reveal them.

(11.) The death of the disobedient prophet. 1 Kings xiii. 28. "And he went and found his carcass cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten the carcass, nor torn the ass." All here was supernatural. The lion, though he had killed the man, yet, contrary to his nature, did not devour him, nor tear the ass, nor meddle with the travellers that passed by; while the ass stood quietly by, not fearing the lion, nor betaking himself to flight; both stood as guardians of the fallen prophet, till this extraordinary intelligence was carried into the city, which rendered the miracle more illustrious, and plainly showed that this event did not happen by chance. This concatenation of miracles marked the death of the man of God, as a Divine rebuke for his disobedience in eating bread at idolatrous Bethel;

and here we see, as in various other cases, that "often judgment begins at the house of God." The true prophet, for suffering himself to be seduced by the old prophet, and for receiving that as a revelation from God which was opposed to the revelation which himself had received, and which was confirmed by so many miracles, is slain by a lion, and his body deprived of the burial of his fathers; while the wicked king and the fallen prophet are both permitted to live.

(12.) The feeding of Elijah by ravens. 1 Kings xvii. 2-6. "And the word of the Lord came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook." Some have thought that the prophet Elijah, instead of being fed by ravens, was supplied by merchants, or Arabians, or the inhabitants of the city Arbo. But, 1. ערבים, *orevim*, is never used singly to denote merchants; nor would God have said, generally, that he had commanded the merchants, but have specified what merchants he had commanded. 2. The word is not read *orevim* but *aravim* when it signifies Arabs; nor is it likely that they should be found in that district. 3. The inhabitants of ערבו, *Arbo* or *Orbo*, if any city of that name then existed, must have been called, according to the genius of the Hebrew language, ערבויים, *arboyim*, or ערבונים, *arbonim*, not ערבים, *orevim*. 4. The solemn declaration of good Obadiah, that Ahab took an oath of every people, that he was not concealed among them, shows that his situation required the utmost privacy, even to solitude, and that it was impossible for him to remain concealed among the inhabitants of the country. 5. When the brook was dried up, the prophet was obliged to quit his asylum, which he needed not to have done had a people been his suppliers, as they could have brought him water as well as food. 6. Hence we may justly conclude, that these *orevim* were true *ravens*, as it is rendered in nearly every version.

(13.) The destruction of the children, or young men, who mocked Elisha, by bears, 2 Kings ii. 23, 24. "And he went up from Bethel and as he was going up by the way, there came forth little children out of the city, and mocked him

and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and tare forty and two children of them." The words נערים קטנים, *nēârim ketanim*, not only signify *little children*, but *young men*; for קטן, *katon*, signifies not only *little*, but *young*, in opposition to *old*; and נער, *naâr*, signifies not only a *child*, but a *young man*, grown to years of maturity: thus Isaac is called נער, when *twenty-eight* years old, Joseph when *thirty-nine*, and Rehoboam when *forty*. These idolatrous *young men*, having heard of the ascension of Elijah, without believing it, blasphemously bade Elisha follow him. The venerable prophet, from a divine impulse, pronounced a *curse* "in the name of the Lord;" which was immediately followed by the most terrible judgment; thus evincing the source from which it flowed.

(14.) The supply of water to the combined armies of Jehoram, Jehoshaphat, and the king of Edom, according to the word of Elisha, 2 Kings iii. 16-20. "And he said, Thus saith the Lord, Make this valley full of ditches. For thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. And this is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand. And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones. And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water." This supply was altogether *miraculous*; for there was neither *wind* nor *rain*, nor any other natural means to furnish it.

(15.) The feeding of a hundred men by Elisha on twenty barley loaves, 2 Kings iv. 42-44. "And there came a man from Baal-shalisha, and brought the man of God bread of the first fruits, twenty loaves of barley, and full ears of corn in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What, should I set this before a hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat and left thereof, according to the word of the Lord."

Probably "the full ears of corn in the husk" were parched corn, or corn to be parched;—full ears, before they are ripe, parched on the fire; a very frequent food in the East. The loaves were probably extremely small, as their loaves of bread still are in eastern countries. But small as this may appear, it would be a considerable present in the time of famine; though very inadequate to the number of persons.

(16.) The causing of iron to swim by Elisha, 2 Kings vi. 5-7. "But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. Therefore said he, Take it up to thee. And he put out his hand, and took it." This simple means could have no natural tendency to raise the iron, and cause it to swim: it was only a sign, or ceremony, which the prophet chose to employ on the occasion. This was, then, a real miracle; for the gravity of the metal must otherwise still have kept it at the bottom of the river.

(17.) The destruction of Sennacherib's army, 2 Kings xix. 35. "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians a hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses." In conformity to the prediction of this astonishing event by the prophet Isaiah, ver. 7, "Behold, I will send a BLAST upon him," &c., it is probable this *angel*, or *messenger*, was the *simoom*, or hot pestilential wind, which is so frequent in eastern countries, and often destroys vast numbers in a moment. See Thevenot, Trav. P. i. b. ii. c. 20, P. ii. b. i. c. 20, b. ii. c. 16. The destructive nature of the *Sam*, *Simoom*, *Smoom*, or *Samiel*, is mentioned by almost all travellers. When this pestilential wind advances, which it does with great rapidity, its approach is indicated by a redness in the air; and, when sufficiently near to admit of being observed, it appears like a haze, in color resembling the purple part of the rainbow, but not so compressed or thick. The principal stream of the blast always moves in a line, about twenty yards in breadth, and twelve feet above the surface of the earth, but its parching influence pervades all places to a considerable distance. The only means of preservation from its noxious influence, is to lie flat, with the face upon the ground, till the blast be over. Camels and other animals instinctively per-

ceive its approach, and bury their mouths and nostrils in the ground. It rarely lasts more than seven or eight minutes, but so poisonous are its effects, that it instantly suffocates those who are unfortunate enough to inhale it.

The circumstances connected with this event is the subject of the 29th and four following chapters of Isaiah, as Bishop Lowth observes—namely, the invasion of Sennacherib; the great distress of the Jews while it continued; their sudden and unexpected deliverance by God's immediate interposition in their behalf; the subsequent prosperous state of the kingdom under Hezekiah; interspersed with severe reproofs, and threats of punishment, for their hypocrisy, stupidity, infidelity, their want of trust in God, and their vain reliance on the assistance of Egypt; and with promises of better times, both immediately to succeed, and to be expected in the future age.

In conformity with the preceding view of the agency employed by the Lord in effecting this miraculous overthrow, are the other terms employed by the prophet in these chapters. In foretelling the distress of Jerusalem he exclaims (ch. xxix. 1, 2), "Wo to Ariel, to Ariel, the city where David dwelt! add ye year to year; let them kill sacrifices. Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel." Or, as Bishop Lowth renders it, "and it shall be unto me as the *hearth of the great altar*;" that is, it shall be the seat of the fire of God, which shall issue from thence to consume his enemies. The hearth of the altar is expressly called אַרְיֵאל, *ariel*, by Ezekiel, ch. iii. 15; which is put, in the former part of the verse, for Jerusalem, the city in which the altar was. So again in Is. xxx. 31, 33, "For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. For Tophet is ordained of old; yea, for the king it is prepared: he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." *Tophet* was a part of the valley of Hinnom, south-east of Jerusalem, where the Canaanites, and afterwards the Israelites, sacrificed their children to Moloch; and it is here used by metonymy, for the place where the Assyrian army was destroyed, which appears to have really happened on the opposite side of Jerusalem, near Nob, Isa. x. 32.

(18.) The recovery of Hezekiah from a dangerous sickness, 2 Kings xx. 7, "And Isaiah said, Take a lump of figs.

And they took and laid it on the bile, and he recovered.’ שֶׁחִין, *shechin*, from the Arabic, سَخْن, *sachana*, to be hot, signifies an inflammatory tumor, or burning bile: and some think that Hezekiah’s malady was a pleurisy; others that it was the plague; and others, the elephantiasis, a species of leprosy, as one of the Hexapla versions renders in Job 2. 7. A poultice of figs might be very proper to maturate a bile, or dismiss any obstinate inflammatory swelling, and the propriety of such an application is expressly mentioned by Pliny (l. xxii. c. 25, l. xxiii. c. 7); but we cannot discuss its propriety in this case, unless we were certain of the nature of the malady. It was, however, the natural means which God chose to bless for his recovery; and without this interposition, he must have died.

(19.) The going back of the shadow ten degrees on the sun-dial of Ahaz, 2 Kings xx. 8–11. “And Hezekiah said unto Isaiah, What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? And Isaiah said, This sign shalt thou have of the Lord, that the Lord will do the thing that he hath spoken; shall the shadow go forward ten degrees, or go back ten degrees? And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.” What these degrees were, or how dials were then constructed, is wholly uncertain. It is probable that this miracle was effected by refraction, rather than by arresting the motion of the earth. The Hebrew might be rendered “the steps of Ahaz.” The researches of curious travellers in Hindostan, observes Bp. Stock, have lately discovered in that country, three observatories of similar form, the most remarkable of which is to be seen within four miles of Delhi, the ancient capital of the Mogul empire. A rectangled triangle, whose hypotenuse is a staircase, (apparently parallel to the axis of the earth,) bisects a zone, or coping of a wall, which wall connects the two terminating towers at right and left. The coping itself is of a circular form, and accurately graduated, to mark, by the gnomon above, the sun’s progress before and after noon. According to the known laws of refraction, a cloud, or body of air, of different density to the common at-

mosphere, interposed between the gnomon and the coping, or dial plate below, would, if denser, cause the shadow to ascend the steps on the coping by which it had gone down, and if rarer, a contrary event would take place.

(20.) The miraculous defeat of the Philistines in behalf of David. 1 Chr. xiv. 15, 16. "And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines. David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer." Some, taking the word *בְּשֵׂאִים*, *bechaim*, translated "mulberry-trees," as a proper name, render, "when thou shalt hear a sound of going upon the summits of Bechaim;" others understanding *רֹאשׁ*, *rosh*, "a top," in the sense of beginning or entrance, read, "when thou hearest a sound of footsteps at the entrance of the grove of mulberry-trees;" and others think a rustling among the leaves is intended. The Targumist reads, "When thou shalt hear the sound of the angels coming to thy assistance, then go out to battle; for an angel is sent from the presence of God, that he may render thy way prosperous." If there had not been an evident supernatural interference, David might have thought that the *ruse de guerre* which he had used was the cause of his victory.

(21.) The miraculous preservation of Shadrach, Meshach, and Abed-nego, in the fiery furnace. Dan. iii. 26, 27. "Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was a hair of their heads singed, neither were their coats changed, nor the smell of fire had passed on them." The heathen boasted that their priests could walk on burning coals unhurt: and Virgil (*Æn.* l. xi. 785) mentions this of the priests of Apollo of Soracté. Varro, however, tells us that they anointed the soles of their feet with a species of unguent that preserved them from being burnt; but here all was supernatural, as the king himself acknowledged.

(22.) The madness miraculously inflicted on Nebuchadnezzar.

zar, according to the interpretation of his dream by Daniel, Dan. iv. 25.—“That they shall drive thee from men, and thy dwelling shall be with the beast of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will,” &c. Compare ver. 29–36. All the circumstances of Nebuchadnezzar’s case, says Dr. Mead (*Medica Sacra*, ch. vii.), agree so well with a hypochondriasis, that to me it appears evident he was seized with this distemper, and under its influence ran wild into the fields : then fancying himself transformed into an ox, he fed on grass, after the manner of cattle ; and, through neglect of himself, his hair and nails grew to an excessive length, so that the latter became thick and crooked, resembling birds’ claws. Virgil (*Ecl.* vi. 48) says of the daughters of Prætus, who are related to have been mad, *Implerunt falsis mugitibus agros*, “With mimic lowings they filled the fields.” Every thing was fulfilled that was exhibited in the dream and its interpretation ; and God so ordered it in his providence, that Nebuchadnezzar’s counsellors and lords sought for him and gladly reinstated him in his kingdom. It is highly probable that he was a true convert, and died in the faith of the God of Israel.

(23.) The preservation of Daniel in the lion’s den, Dan. vi. 16–23. “Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den ; and the king sealed it with his own signet, and with the signet of his lords ; that the purpose might not be changed concerning Daniel.” All this precaution served the purposes of Divine Providence. There could be no trick or collusion here : if Daniel be preserved, it must be by the power of Jehovah the God of Israel. And he was delivered ; and when the king inquired at the den after his safety, he said, “O king, live for ever. My God hath sent his angel, and hath shut the lions’ mouths, that they have not hurt me : forasmuch as before him innocency was found in me ; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den.

So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God."

(24.) The miraculous preservation of Jonah in the fish's belly, &c. Some writers, from the supposed difficulties of this Book, have considered it as a *parabolic history*, or allegory; others have thought that the account of his being swallowed by a great fish, praying in its belly, and being cast on dry land, was a *dream* which he had when fast asleep in the ship; and others, with equal propriety, have contended that by *אג, dag*, we should understand, not a *fish*, but a *fishing-cove*, or *fishing-boat*! Such absurd opinions are scarcely worthy of notice; they are plainly contrary to the letter of the text, and the obvious meaning of language; and are completely overthrown by the appeal of our Lord to the main facts of this history, and especially by the use which He makes of it. (Mat. 12. 40; Lu. 11. 39.) This testimony puts an end to all mythological, allegorical, and hypothetical interpretations of these great facts; and the whole must be admitted to be a miracle from beginning to end, effected by the almighty power of God. God, who commissioned Jonah, raised the storm; He prepared the great fish to swallow the disobedient prophet; He maintained his life for three days and three nights in the bowels of this marine monster; He led it to the shore, and caused it to eject the prophet on dry land at the appointed time; He miraculously produced the sheltering gourd, that came to perfection in a night; He prepared the worm which caused it to wither in a night. And how easy was all this to the almighty power of the Author and Sustainer of life, who has a sovereign, omnipresent, and energetic sway in the heavens and in the earth! The miraculous preservation and deliverance of Jonah were surely not more remarkable or descriptive of almighty power, than the multiplied wonders in the wilderness, the protection of Shadrach, Meshach, and Abed-nego, in the fiery furnace, of Daniel in the lions' den, or the resurrection of the widow's son;—all were deviations from the general laws of nature, and the ordinary course of human events, and evident demonstrations of supernatural and miraculous interference. But foolish man will affect to be wise, though born as a wild ass's colt; and some, because they cannot work a miracle themselves, can hardly be persuaded that God can do it!

(25.) The star which guided the Magi to Bethlehem, Matt. ii. 9. "When they had heard the king, they departed, and,

lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was." It seems evident, that this was neither a star, planet, nor comet; but a luminous meteor, of a star-like form, in our atmosphere, formed by God for the express purpose of guiding the magicians, not only to Bethlehem, but to the very house where the child lay.

(26.) 'The dumbness of Zacharias, in accordance with the prediction of the angel, Luke i. 20. "And, behold, thou shalt be dumb and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." Compare ver. 22, 62-64. The word rendered *dumb*, σιωπων, is properly *silent*: for in this case there was no natural imperfection or debility of the organs of speech, as in dumbness; and the following words, μη δυναμενος λαλησαι, thou shalt not be able to speak, may be regarded as merely explicative. This was at once a proof of the severity and mercy of God; of severity, in condemning him to nine months' silence for his unbelief; of mercy, in rendering his punishment temporary, and the means of making others rejoice in the events predicted.

(27.) 'The raising of Jairus's daughter from the dead, Mark v. 41-43. "And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat." This was to show that she had not only returned to life, but was also restored to perfect health; and to intimate, that though raised to life by extraordinary power, she must be continued in existence, as before, by the use of ordinary means. The advice of a heathen on another subject is quite applicable: *Nec Deus intersit, nisi dignus vindice nodus Inciderit.* (Horace.) "When the miraculous power of God is necessary, let it be resorted to; when not necessary, let the ordinary means be used."—To act otherwise would be to tempt God.

(28.) The healing of a woman who had had an issue of blood twelve years, &c. Mark informs us, that she "had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." (ch. v. 26.) No person will wonder at this account,

when he considers the therapeutics of the Jewish physicians, in reference to diseases of this kind (for an account of which, see Drs. Lightfoot and Clarke): from some of their nostrums, she could not have been bettered; from others, she must have been made worse; from all she must have suffered many things; and from the persons employed, the expense of the medicaments, and the number of years she was afflicted, it is perfectly credible that she had spent all that she had. She was therefore a fit patient for the Great Physician. Having heard of Jesus, "she came behind him, and touched the border of his garment: and immediately her issue of blood stanch'd. And Jesus said, Who touched me?" &c. (Luke viii. 44, 45.) "Not that he was ignorant who touched him," says Epiphanius (Ancorat. § 38, cited by Bulkley), "but that he might not be himself the divulger of the miracle, and that the woman, hearing the question, and drawing near, might testify the singular benefit she had received, and that, in consequence of her declaration, she might presently hear from His lips, that her faith had saved her; and that, by this means, others might be excited to come and be healed of their disorders."

(29.) The cursing of the barren fig-tree, Mark xi. 13, 14, 20. "And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. And in the morning, as they passed by, they saw the fig-tree dried up from the roots." The declaration, "for the time of figs was not yet," as Dr. Campbell observes, "cannot be the reason why there was nothing but leaves on the tree; for the fig is of that class of vegetables wherein the fruit appears before the leaf. But if the words be read as a parenthesis, the aforesaid declaration will be the reason of what immediately preceded, that is, of our Lord's looking for fruit on the tree. The leaves showed that the figs should not only be formed but well advanced; and the season of reaping being not yet come, removed all suspicion that they had been gathered." St. Matthew informs us that this tree grew by the way-side; and was therefore not private, but public property; so that the destruction of it really injured no one.—Our Lord was pleased to make use of this miracle to prefigure the speedy ruin of the Jewish nation on account of its unfruitfulness un-

der greater advantages than any other people enjoyed at that day ; and, like all the rest of his miracles, it was done with a gracious intention—to alarm his countrymen, and induce them to repent.

(30.) The healing the dumb demoniac, Matt. ix. 32, 33. “As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake : and the multitudes marvelled, saying, It was never so seen in Israel.” It seems evident that this man was dumb, not from any natural defect, but from the power of an evil spirit ; for when the evil spirit was expelled, he was immediately capable of speaking. The spectators were justly surprised at these multiplied and astonishing miracles ; for in one afternoon our Lord had raised the daughter of Jairus from the dead, healed a woman with an issue of blood, restored two blind men to sight, and cured this dumb demoniac ; and all this in Capernaum.

(31.) The healing of great multitudes of maimed, &c. Matt. xvi. 30, 31. “And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet ; and he healed them : insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, the blind to see : and they glorified the God of Israel.” The word *maimed*, *κυλλους*, properly denotes those who had lost a hand, arm, foot, &c. “It is reasonable to suppose, that among the many maimed, who were brought on these occasions, there were some whose limbs had been cut off ; and I think hardly any of the miracles of our Lord were more illustrious and amazing than the recovery of such.” Dr. Doddridge.

(32.) The healing of a lunatic, Matt. xvii. 14–18. “And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son : for he is lunatic, and sore vexed : for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you ? how long shall I suffer you ? bring him hither to me. And Jesus rebuked the devil ; and he departed out of him : and the child was cured from that very hour.” The word *lunatic*, *σεληνιαζεται*, from *σεληνη*, the *moon*, denotes one who was affected with his dis-

order at the change and full of the moon. This is the case in some kinds of madness and epilepsy. This youth was no doubt epileptic ; but it was evidently either produced, or taken advantage of, by a demon, or evil spirit ; for though these symptoms accord very much with those of epileptic persons, and some have ventured to assert that it was no real possession, yet the Evangelist expressly affirms, that he had " a dumb spirit," which tare him, and that our Lord charged him *to come* out of him, &c. If this had been only a natural disease, as some have contended, could our Lord with any propriety have thus addressed it ? If the demoniacal possession had been false, or merely a vulgar error, would our Lord, the Revealer of truth, have thus established falsehood, sanctioned error, or encouraged deception, by teaching men to ascribe effects to the malice and power of evil spirits, which they had no agency in producing ? Impossible ! Such conduct is utterly unworthy the sacred character of the Redeemer.

(33.) The healing of two men possessed of a legion of devils. Mark v. 1-16. That these wretched men were not merely mad, as some suppose, but really possessed of evil spirits, appears clearly from the language employed, as well as from the narrative itself. St. Matthew expressly affirms, that they were " possessed with devils," or *demoniacs*, *δαίμονιζόμενοι* ; St. Mark says, he had " an unclean spirit," i. e. a *fallen spirit* ; and St. Luke asserts that he " had devils (or demons) a long time," and was called *Legion*, " because many devils were entered into him." With supernatural strength the demons burst asunder the chains and fetters with which he was bound ; they address Christ as the " Son of the most high God ;" they beseech him to suffer them to enter into the swine ; and when he had given them leave, they " went out and entered into the swine." These swine were in all probability Jewish property, and kept and used in express violation of the law of God ; and, therefore, their destruction was no more than a proper manifestation of the justice of God. By this was fully evinced the sovereign power of our Lord, and the reality of diabolical agency ; for, says Dr. Doddridge, " it was self-evident that a herd of swine could not be confederates in any fraud : their death, therefore, in this instructive circumstance, was ten thousand times a greater blessing to mankind, than if they had been slain for food, as was intended. Had there been no reality in demoniacal pos-

sessions, as some have supposed, our Lord would scarcely have appealed to a case of this kind in Matt. xii. 43, &c., to point out the real state of the Jewish people, and their approaching desolation. Had this only been a vulgar error, of the nonsense of which the learned scribes and wise Pharisees must have been convinced, the case not being in point, because not true, must have been treated with contempt by the very people for whose conviction it was designed. Add to which, that in Luke vii. 21 :—“And in the same hour he cured many of their infirmities and plagues, and of evil spirits,” *evil spirits*, *πνευματα πονηρα*, are clearly distinguished from bodily disorders.

(34.) The healing of a deaf and dumb man, Mark vii. 32–45. “And they bring unto him one that was deaf and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.” This was clearly a symbolical action; for these remedies evidently could not, by their natural efficacy, avail to produce so wonderful an effect. As the ears of the deaf appear closed, he applies his fingers to intimate that he would open them; and as the tongue of the dumb seems to be tied, or to cleave to the palate, he touches it, to intimate he would give loose and free motion to it. He accommodated himself to the weakness of those who might not indeed doubt his power, but fancy some external sign was requisite to healing. It was also thus made manifest, that this salutiferous power came from Himself, and that He who by one word, *εφφαθα*, had healed the man, must be Divine.

(35.) The feeding of four thousand with seven loaves, and a few small fishes, Mark viii. 6–9. “And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes; and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away.” This was another

incontestable miracle—four thousand men, besides women and children (Matt. xv. 28), fed with seven loaves (or rather cakes) and a few small fishes! Here there must have been a manifest *creation* of substance—for they all ate and were filled.

(36.) The feeding of five thousand with five loaves and two fishes, John vi. 8–13. “One of his disciples, Andrew, Simon Peter’s brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves: and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.” It is scarcely possible to imagine a more wonderful proof of the creative power of Christ, than was here displayed. The loaves were of the small kind, common in the country; and the fishes were small, probably the sort called מוריני, by the Jews; and yet, after the five thousand were fed, twelve times as much, at least, remained, as they at first sat down to!

(37.) The calming of the tempest, Luke viii. 23, 24. “But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.” As the agitation of the sea was merely the *effect* of the wind, it was necessary to remove the *cause* of the commotion before the *effect* would cease. But who, by simply saying, *Peace, Be still* (Mark viii. 39), could do this but God? One word of our Lord can change the face of nature, and calm the troubled ocean, as well as restore peace to the disconsolate soul.

(38.) The miraculous cures at the pool of Bethesda, John v. 2–4. “Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk,

of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had." The sanative property of this pool has been supposed by some to have been communicated by the blood of the sacrifices, and others have referred it to the mineral properties of the waters. But, 1. The beasts for sacrifice were not washed here, but in a laver in the temple. 2. No natural property could cure all manner of diseases. 3. The cure only extended to the first who entered. 4. It took place only at one particular time. 5. As the healing was effected by immersion, it must have been instantaneous; and it was never-failing in its effects. All which, not being observed in medicinal waters, determine the cures to have been miraculous, as expressly stated in the text.

(39.) 'The raising of Lazarus from the dead.—John xi. 1–44. The raising of Lazarus from the dead, being a work of Christ beyond measure great, the most stupendous of all he had hitherto performed, and beyond all others calculated to evince his divine majesty, was therefore purposely recorded by the evangelist John; while it was omitted by the other evangelists, probably, as Grotius supposes, because they wrote their histories during the life of Lazarus; and they did not mention him for fear of exciting the malice of the Jews against him; as we find from ch. xii. 10, that they sought to put him to death, that our Lord might not have such a monument of his power and goodness remaining in the land.—“And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.” “Bound hand and foot with grave-clothes” denotes, “swathed about with rollers,” or bandages, *κειριαίς*, long strips of linen, a few inches in breadth, brought round the *σινδων*, or sheet of linen in which the corpse was involved, and by which the *αρωματα*, or spices were kept in contact with the flesh. In reply to skeptical objections, it is sufficient to observe, that he who could raise Lazarus from the dead, could, with a much

less exertion of power, have so loosened, or removed, the bandages of his feet and legs, as to have rendered it practicable for him to come forth. Tittman well observes, that Lazarus was restored not only to life, but also to health, as appears from the alacrity of his motion; and this would constitute a new miracle.

(40.) The restoring to sight one born blind.—John ix. 1–34. “And as Jesus passed by, he saw a man which was blind from his birth.” “When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.” “Since the world began was it not heard that any man opened the eyes of one that was born blind.” That there are cases in which a person born blind may be restored to sight by surgical means, we know; but it is perfectly evident that no such means were used by our Lord. And it is worthy of remark, that, from the foundation of the world, no person born blind had been restored to sight, even by surgical operation, till about the year 1728; when the celebrated Dr. Cheselden, by couching the eyes of a young man, 14 years of age, restored them to perfect vision. This was the effect of well directed surgery: that performed by Christ was wholly a miracle, effected by the power of God. The simple means employed could have had no effect in this case; and were merely employed as symbols.

8. By the *prophecies* contained in the Sacred Writings; as those respecting

(1.) *SHEM*, which signifies name or renown; and his, indeed, was great both in a temporal and spiritual sense. The finest regions of Upper and Middle Asia were allotted to his family; as Armenia, Media, Persia, &c. (Gen. x. 21–31.) But his chief renown consisted in his being destined to be the lineal ancestor of the promised seed of the woman, to which Noah might allude in his pious ejaculation, Gen. ix. 26. “God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant:” these words are ambiguous; for they may mean either that God or that Japheth shall dwell in the tents of Shem. In either sense the prophecy has been literally fulfilled.

(2.) *JAPHETH*, which denotes enlargement, and how won-

derfully have his boundaries been enlarged! For not only Europe, but Asia Minor, part of Armenia, Iberia, the whole of the vast regions north of Taurus, and probably America, fell to the share of his posterity. Gen. x. 2-5.

(3.) HAM, which signifies burnt or black; and this name was peculiarly significant of the regions allotted to his family. To the Cushites, or descendants of Cush, were allotted the hot southern regions of Asia, along the shores of the Persian Gulf, Susiana or Chusistan, &c.; to the sons of Canaan, Palestine and Syria; to the sons of Mizraim, Egypt and Lybia, in Africa. Gen. x. 6-20. Upon CANAAN, the son of Ham, Noah prophetically denounced the curse recorded in Gen. ix. 25. "Cursed be Canaan; a servant of servants shall he be unto his brethren." Agreeably to this, the devoted nations, which God destroyed before Israel, were descended from Canaan: and so were the Phœnicians and the Carthaginians, who were at length subjugated with dreadful destruction by the Greeks and Romans. The Africans, who have been bought and sold like beasts, were also his posterity.

(4.) ISHMAEL, Gen. xvi. 12, where the word rendered "wild" also denotes the "wild ass;" the admirable description of which animal in Job xxxix. 5-8, affords the very best representation of the wandering, lawless, freebooting life of the Bedouin and other Arabs, the descendants of Ishmael. Such is their predatory habit, that it became proverbial. (See Je. iii. 2.) Sir J. Chardin, in a MS. note cited by Harmer (ch. ii. Ob. 10), states that "the Arabs wait for caravans with the most violent avidity, looking about them on all sides, raising themselves up on their horses, running here and there to see if they can perceive any smoke, or dust, or tracks on the ground, or any other marks of people passing along." When attacked by a powerful foe, they withdraw into the depths of the wilderness, *au fond du desert* (Je. xlix. 8), as Niebuhr expresses it (Descript. de l'Arabie, p. 329. Voyage, tom. ii. p. 199), whither none can follow them. So M. Savary (Lettre i. sur l'Egypt, tom. ii. p. 8) says, speaking of the Bedouins, "Always on their guard against tyranny, on the least discontent that is given them, they pack up their tents, lade their camels with them, ravage the flat country, and, laden with plunder, plunge (*s'enfoncent*) into the burning sands, where none can pursue them."

(5.) The descendants of ESAU, or the EDMITES, who possessed themselves of the country originally occupied by

the Horites (namely, Mount Seir), the descendants of Ham, who appear to have been finally blended with their conquerors. It was a mountainous though fertile tract, on the south of Judah, including the mountains of Gebal, Seir, and Hor, and the provinces of Uz, Dedan, Teman, &c. (Gen. xxv. 25, 30; Deut. ii. 12), forming a continuation of the eastern Syrian chain of mountains, beginning with Antilibanus, and extending from the southern end of the Dead Sea, to the eastern gulf of the Red Sea. It is evidently comprehended under the modern names of Djebal and Shera, mentioned by Burckhardt.

The blessing bestowed upon Esau by his father Isaac was in the following terms: "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." (Gen. xxvii. 39, 40.) It is here foretold, says Bishop Newton, that as to situation, and other temporal advantages, the two brothers should be much alike. (See ver. 28.) Mount Seir, and the adjacent country, were at first the possession of the Edomites; and they afterwards extended themselves farther into Arabia, and into the south of Judea. But wherever they were situated, in temporal advantages they were little inferior to the Israelites. Esau had cattle, beasts, and substance in abundance, and he went to dwell in Mount Seir of his own accord; but had it been such a barren and desolate country as some represent it, he would hardly have removed thither with so much cattle. The Edomites had dukes and kings reigning over them, while the Israelites were slaves in Egypt. (Gen. xxxvi.) When the Israelites, on their return, desired leave to pass through the territories of Edom, it appears the country abounded with fruitful fields and vineyards. (Num. xx. 17.) If the country is barren and unfruitful now, neither is Judea what it was formerly.

Subsequently they appear to have applied themselves with great success to trade and commerce, their principal ports being Elath and Ezion-gaber on the Red Sea; and for upwards of 400 years they maintained their independence, till the time of David, who entirely conquered them, slew several thousands, and compelled the rest to become tributaries and servants, placing garrisons among them to secure their obedience, agreeably to Gen. xxv. 23; xxvii. 29, 37, 40; (2 Sam.

viii. 14; 1 Kings xi. 15, 16; 1 Chr. xviii. 12.) Notwithstanding the attempt of Hadad to revolt, they continued subject to Judah for about 150 years, being governed by viceroys or deputies appointed by the kings of Judah. (1 Kings xi. 15-22; xxii. 47; 2 Kings iii. 7.) They revolted, however, from Jehoram king of Judah, and ultimately succeeded in rendering themselves independent, thus fulfilling Gen. xxvi. 40 (2 Chr. xxi. 8-10); though afterwards Amaziah and Uzziah terribly ravaged their country, the former taking Petra, their capital, the latter taking Elath on the Red Sea. (2 Kings xiv. 7; 2 Chr. xxv. 11, 12; xxvi. 2.) Subsequently they invaded the south of Judah, and slew and took prisoners a number of the inhabitants; but they were quickly punished for their cruelty by the Assyrians, who ravaged Edom and destroyed Bozra their capital. When Nebuchadnezzar besieged Jerusalem, the Edomites joined him, and incited him to raze the city to its foundations. This cruel and implacable conduct, however, did not long go unpunished; for, about five years after the capture of Jerusalem, Nebuchadnezzar conquered Edom, and rendered it a desolate wilderness. Many of the Edomites, during the Babylonian captivity, being driven from their ancient habitation by the Nabatheans, seized upon the south-western part of Judea (Strabo, l. xvi.) When the Chaldean monarchy was dissolved, they re-collected themselves; and, while part of them were incorporated with the Nabathean Arabs, others seized upon the southern parts of Judah.

The Jews having returned to their own land, the house of Jacob and the house of Joseph did also break out as a flame upon the Idumeans (Obad. 18), for under Judas Maccabæus they attacked and defeated them several times, killed no less than twenty thousand at one time, and more than twenty thousand at another, and took their chief city Hebron, "with the towns thereof, and pulled down the fortress of it, and burned the towns thereof round about" (1 Mac. v.; 2 Mac. x.); and at last, about thirty years afterwards, his nephew, Hyrcanus, son of Simon, took other of their cities, and reduced them to the necessity of either embracing the Jewish religion, or of leaving their country, and seeking other habitations; in consequence of which they submitted to be circumcised, became proselytes to the Jewish religion, and ever after were incorporated into the Jewish church and nation, (Josephus, Ant. l. xiii. c. 9, § 1, or c. 17.) Thus they were actually

masters of Edom, and *judged* and governed *the Mount of Esau*, (Obad. 21.)

Before the sacking of Jerusalem by Titus, a body of Edomites deserted the Jews, and got off, laden with booty ; but since that period, their very name has perished from among the nations, (Jer. xxv. Obad.) We know, indeed, as Bp. Newton remarks, little more of the history of the Edomites than as it is connected with that of the Jews : and where is the name or the nation now ? They are swallowed up and lost, partly among the Nabathean Arabs, and partly among the Jews ; and the very name was abolished and disused about the end of the first century after Christ. Thus were they rewarded for insulting and oppressing their brethren the Jews ; and, while at this day we see the Jews subsisting as a distinct people, Edom is no more. Agreeably to the words of this prophet, he has been “ cut off for ever,” for his violence against his brother Jacob (ver. 10) ; and there is now “ not any remaining of the house of Esau, for the Lord had spoken it,” (ver. 18.) Their country is now barren and unfruitful ; and their cities, even their ancient capitals, Bozra and Petra, totally demolished and in ruins. See Prideaux’s *Connexion*, an. 129 ; Newton on the *Prophecies*, Dissert. iii. ; and Burckhardt’s *Travels in Syria*, &c.

(6.) AMALEK. The *Amalekites*, a people of Arabia Petraea, according to the Arabian historians, were descended from Amalek, a son of Ham ; and resided in a tract of country on the frontiers of Egypt and Canaan, south and south-west of Canaan, between the Dead Sea and the Red Sea, (Gen. xiv. 7 ; Num. xxiv. 7–20 ; 1 Sam. xv. 7 ; xxvii. 8 ; 1 Chron. iv. 39, 40.) They were very formidable enemies to the Israelites, whom they greatly annoyed in their march from Egypt to Sinai, acting with great cruelty towards them on this occasion ; to punish which, God not only enabled Joshua to obtain a signal victory over them, but enjoined the Hebrews to exterminate them from the earth, God then purposing that Amalek, as a nation, should be blotted out from under heaven, (Ex. xvii. 8–16 ; Deut. xxv. 17–19.) The following year they assisted the Canaanites against the presumptuous Israelites (Num. xiv. 45) ; and in the time of the Judges, they first assisted the Moabites, and then the Midianites, against Israel ; on both which occasions they shared the miserable fate of their allies, (Jud. iii. 13 ; vi. 6.) Spared till they had filled up the measure of their iniquities, the purpose of God was

carried into effect by Saul, upwards of four hundred years afterwards. Nothing could justify such an exterminating decree but the absolute authority of God ; and this was given : all the reasons of it we do not know ; but this we know well, *the Judge of all the earth doth right*. Saul being thus appointed to destroy them utterly, he effected it by cutting off the greater part of them (1 Sam. xiv. 48 ; xv.) ; and a few scattered bands of those who escaped this destruction, having attacked and pillaged Ziklag, were completely destroyed or routed by David, (1 Sam. xxx. 1-20.) After Haman the Amalekite, who by his enmity to Israel drew down ruin upon himself and friends (Es. iii. 7-9), there is no further mention of them in the histories of mankind.

(7.) NINEVEH, the capital of Assyria, was situated on the eastern bank of the river Tigris, opposite the present Mosul, about 280 miles N. of Babylon, and 400 N. E. of Damascus, in lat. 36° 20' N. long. 73° 10' E. It was not only a very ancient (Gen. x. 11), but also a very great city. Strabo (l. xvi.) says, that it was much larger than Babylon, the circuit of which he estimates at 385 furlongs ; and, according to Diodorus Siculus (l. ii.), it was an oblong parallelogram, extending 150 furlongs in length, 90 in breadth, and 480 in circumference, i. e. about 20 miles long, 12 broad, and 60 in compass. This agrees with the account given Jon. iii. 3, of its being "an exceeding great city of three days' journey," i. e. in circuit ; for 20 miles a day was the common computation for a pedestrian. (See Herodotus, l. v. c. 35.) It was surrounded by large walls 100 feet high, so broad that three chariots could drive abreast on them, and defended by 1500 towers 200 feet in height. Of its population, it is stated in Jon. iv. 11, that it contained "more than six score thousand persons, that could not discern between their right hand and their left hand : and also much cattle." It is generally calculated, that the young children of any place are a fifth of the inhabitants ; and consequently the whole population of Nineveh would amount to above 600,000 ; which is very inferior to that of London and Paris, though they occupy not one quarter of the ground. In eastern cities there are large vacant spaces for gardens and pasturages, so that there might be "very much cattle." Agreeably to the prophecy of Nahum, Nineveh was taken and utterly ruined by Assuerus, or Cyaxares, king of Media, and Nabuchonosor, or Nabopolassar, king of Babylon, B. C. 606 or 612. The

prophet declared, that at the approach of destruction she should be drunken (Nah. iii. 11); and accordingly, Diodorus, who with others, ascribes the taking of it to Arbaces the Mede, and Belesis the Babylonian, relates, that while the Assyrian army were feasting for their former victories, those about Arbaces, being informed of their negligence and drunkenness, fell upon them unexpectedly, slew many, and drove the rest into the city. So, according to the same inspired writer, her shepherds and nobles were to desert her (ch. iii. 18)—that is, the rulers and tributary princes, who, as Herodotus informs us, deserted Nineveh in the day of her distress, and came not to her succor. Diodorus also says, that when the enemy shut up the king in the city, many nations revolted; each going over to the besiegers for the sake of their liberty; that the king despatched messengers to all his subjects, requiring power from them to succor him; and that he thought himself able to endure the siege, and remained in expectation of armies which were to be raised throughout his empire, relying on the oracle that the city would not be taken till the river became its enemy. This oracle, Diodorus Siculus informs us (l. ii.), was an ancient prophecy, received from their forefathers, that Nineveh should not be taken till the river first became an enemy to the city: and in the third year of the siege, the Euphrates (Tigris) being swollen with continued rains, overflowed part of the city, and threw down twenty stadia of the wall; thus fulfilling the prophecy of Nahum (c. ii. 6), that “the gates of the rivers should be opened.” The king then thinking that the oracle was fulfilled, the river having manifestly become an enemy to the city, casting aside all hope of safety, and lest he should fall into the enemy’s hands, built a large funeral pyre in the palace; and, having collected all his gold and silver and royal vestments, together with his concubines and eunuchs, placed himself with them in a little apartment built in the midst of the pyre, and burnt them, himself, and the palace together. When the death of the king was announced by certain deserters, the enemy entered at the breach the waters had made, and took the city. Having thus taken the city, the same historian states, the conquerors “dispersed the citizens in the villages, levelled the city with the ground, transferred the gold and silver, of which there were many talents, to Ecbatana, the metropolis of the Medes; and thus

subverted the empire of the Assyrians : and Nineveh became " empty, and void, and waste," (Nah. ii. 10.)

Thus was the destruction of Nineveh effected a little more than a century afterwards ; and its utter desolation is unanimously attested both by ancient and modern writers. " But," as Bp. Newton justly observes, " what probability was there, that the capital of a great kingdom, a city which was sixty miles in compass, a city which contained so many thousand inhabitants, . . . should be totally destroyed ? And yet so totally was it destroyed, that the place is hardly known where it was situated. We have seen that it was taken and destroyed by the Medes and Babylonians ; and what we may suppose helped to complete its ruin and devastation was Nebuchadnezzar's soon afterwards enlarging and beautifying Babylon. From that time no mention is made of Nineveh by any of the sacred writers ; and the most ancient of the heathen authors, who have occasion to say any thing about it, speak of it as a city that was once great and flourishing, but now destroyed and desolate. Great as it was formerly, so little of it was remaining, that authors are not agreed even about its situation. . . Lucian, who flourished in the second century after Christ, affirms, ' Nineveh was utterly perished, and there was no footstep of it remaining, nor could you tell where once it was situated.' . . . ' There is at this time a city called Mosul, situated upon the western side of the river Tigris, and on the opposite eastern shore are ruins of a great extent, which are said to be the ruins of Nineveh. . . . But it is more than probable, that these ruins are the remains of the Persian Nineveh, and not of the Assyrian. *Ipsæ periere ruinæ* : even the ruins of old Nineveh have been, as I may say, long ago ruined and destroyed. Such an ' utter end' hath been made of it ; and such is the truth of the Divine predictions ! This perhaps may strike us the more strongly by supposing only a parallel instance. Let us then suppose, that a person should come in the name of a prophet, preaching repentance to the people of this kingdom, or otherwise denouncing the destruction of the capital city within a few years. . . . I presume we should look upon such a prophet as a madman, and show no further attention to his message than to deride and despise it ; and yet such an event would not be more strange and incredible than the destruction and devastation of Nineveh. For Nineveh was much the larger, and much the stronger, and older city of the two ; and the

Assyrian empire had subsisted and flourished more ages than any form of government in this country ; so that you cannot object the instability of the eastern monarchies in this case. Let us then . . . suppose again, that things should succeed according to the prediction ; the floods should arise, and the enemy should come, the city should be overflowed and broken down, be taken and pillaged, and destroyed so totally, that even the learned could not agree about where it was situated. What would be said or thought in such a case ? Whoever of posterity should read and compare the prophecy and event together, must they not by such an illustrious instance be thoroughly convinced of the providence of God, and of the truth of his prophet, and be ready to acknowledge, ‘ Verily this is the word that the Lord hath spoken, verily there is a God that judgeth the earth ? ’ ”

(8.) BABYLON, whose destruction and utter ruin were predicted by the prophets Isaiah, Jeremiah, &c., was situated in the midst of a large plain, having a very deep and fruitful soil, on the Euphrates, about 252 miles south-east of Palmyra, and the same distance north-west of Susa, and the Persian gulf, in lat. $32^{\circ} 30' N.$, and long. $44^{\circ} 20' E.$ According to Herodotus, it formed a perfect square, each side of which was 120 stadia, and consequently its circumference 480 stadia, or 60 miles ; enclosed by a wall 200 cubits high, and fifty wide ; on the top of which were small watch-towers, of one story high, leaving a space between them, through which a chariot and four might pass and turn. On each side were 25 gates of solid brass ; from each of which proceeded a street, 150 feet broad, making in all 50 streets ; which, crossing each other at right angles, intersected the city into 676 squares, extending four stadia and a half on each side, along which stood the houses, all built three or four stories high, and highly decorated towards the street ; the interior of these squares being employed as gardens, pleasure grounds, &c. Its principal ornaments were the temple of Belus, having a tower of eight stories, upon a base of a quarter of a mile square ; a most magnificent palace ; and the famous hanging gardens, or artificial mountains raised upon arches, and planted with large and beautiful trees. But the celebrated and costly buildings of Babylon had been erected by the spoils of conquered nations, and by the blood of multitudes ; and in the righteous judgment of God, the royal family was destined soon to be ruined, the seat of empire removed, and the city itself finally

destroyed, as declared by the prophet Habakkuk. Houses built and fortunes made by such iniquitous means, in most cases become as chaff before the whirlwind of God's indignation.

“Hark ! He answers. Wild tornadoes,
Strewing yonder seas with wrecks,
Wasting towns, plantations, meadows,
Are the voice with which He speaks.” COWPER.

Cyrus was the instrument selected to effect this purpose of the Almighty, “He who saith to the deep, Be dry, and I will dry up thy rivers : That saith of *Cyrus*, He is my shepherd, and shall perform all my pleasure” (Isa. 44. 27, 28), which alludes to the taking of *Babylon* by *Cyrus* (here foretold by name more than a century before his birth), by laying the bed of the *Euphrates* dry, and leading his army into the city by night through the empty channel of the river. This remarkable circumstance, in which the event actually corresponded with the prophecy, was also noted by the prophet *Jeremiah*. In order to qualify him for the great work to which he was called, *Jehovah* declared that “he would hold his anointed *Cyrus* by the right hand, to subdue nations before him” (Isa. 45. 1); and accordingly, *Xenophon* (l. 1) says that *Cyrus* conquered the *Syrians*, *Assyrians*, *Arabians*, *Cappadocians*, both the *Phrygians*, *Lydians*, *Carians*, *Phœnicians*, *Babylonians*; and also reigned over the *Bactrians*, *Indians*, *Cilicians*, the *Sacæ*, *Paphlagonians*, and *Mariandyni*. Thus was fulfilled this prediction, and another of the same prophet (ch. 41. 25), in which *Jehovah* declares, “I have raised up one from the north, and he shall come: from the rising of the sun shall he call upon my name: and he shall come upon princes as upon mortar, and as the potter treadeth clay.” Here it should be remarked, that *Media* lay north of *Babylon*, and *Persia* eastward; and *Cyrus* commanded the forces of both these nations; and by his wonderful success, he trampled down mighty monarchs as mortar, and as the potter treads the clay. *Cyrus* had conquered *Armenia*, as well as *Cræsus*, king of *Lydia*, and subdued several nations from the *Ægean* sea to the *Euphrates*, before he marched against *Babylon*; and *Xenophon* expressly informs us, that there were not only *Armenians*, but both *Phrygians* and *Cappadocians* in the army of *Cyrus* (Cyr. l. 3. 7). Thus the Lord “called together against her the kingdoms of *Ararat*, *Minni*, and *Aschenaz*.” (Jer. 51. 28.) And the army of *Cyrus* was composed of *Medes*,

Persians, Armenians, Caducians, Sacæ, and other nations which he had conquered; all of which, arranged under the Medes, came from the north, according to the prophecy of Jeremiah (ch. 50. 9). "I will raise and cause to come up against Babylon an assembly of great nations from the north country," &c.

Babylon was replenished from all nations by a concourse of people, whom Jeremiah (ch. 50. 37) calls "the mingled people," אֵרֶב, *airev*; and Æschylus (in Pers. v. 52) denominates the inhabitants of the same capital *παμμικτον οχλον*, "a mixture of all sorts." All these, at the approach of Cyrus, sought to escape to their several countries. "They wandered every one to his quarter; none saved her." (Isa. 47. 15.)

The Babylonians, after the loss of a battle or two, never recovered their courage to face the enemy in the field: they retired within their walls; and the first time that Cyrus came with his army before the place, he could not provoke them to venture forth, though he challenged the king to fight a duel with him; and the last time he came, he consulted with his officers respecting the best mode of carrying on the siege, "since," said he, "they do not come out to fight." (Xenophon, l. v. vii.) Thus "the mighty men of Babylon forbore to fight, they remained in their holds: their might failed; they became as women." (Jer. xli. 30.) The city at this time was furnished with provisions for twenty years, and the void ground within the walls was able both by tillage and pasturage to supply them with much more. (See Q. Curtius, l. v. c. 1; Herodotus, l. i. c. 190.) And from the impregnable nature of their fortifications, they might deem themselves secure; but God "had laid a snare for them;" and when "she was not aware" (Jer. l. 24), Cyrus took the city by surprise, by diverting the waters of the Euphrates; though the Euphrates being more than two furlongs broad, and deeper than two men standing upon one another, the city was thought to be better fortified by the river than by the walls. (Xenophon, Cyr. l. vii.) Yet Cyrus, by draining the channel, marched his army into the heart of the city. (Herodotus, l. i. c. 191.) And thus "a drought was upon her waters, and she was dried up." (Jer. l. 31.) All the streets of Babylon, leading on each side to the river, were secured by two-leaved brazen gates; and these were providentially left open when Cyrus' forces entered the city in the night through the channel of the river, in the general disorder occasioned by the

great feast which was then celebrated; otherwise, says Herodotus (i. 180, 191), the Persians would have been shut up in the bed of the river as in a net, and all destroyed. Jehovah thus "opened before him the two-leaved gates; and the gates were not shut. He went before him, and made the crooked places straight: he broke in pieces the gates of brass, and cut in sunder the bars of iron." (Isa. xlv. 1.) Gobrias and Gadates, when they entered Babylon, marched directly to the palace, killing all they met; and the gates of the palace having been imprudently opened to ascertain the occasion of the tumult, the two parties under them rushed in, got possession of the palace, and slew the king. (Xenophon, *Cyr.* lib. vii.) And thus "her young men fell in the streets, and all her men of war were cut off." (Jer. l. 30.) Besides the immense store found by Cyrus, "a sword was upon her treasures; and they were robbed." (Jer. l. 37.) The amount of the gold and silver taken by Cyrus when he conquered Asia, according to the account of Pliny (l. xxxiii. c. 15), was £126,224,000 of our money, to which Sardis and Babylon greatly contributed.

After this period Babylon was no more called "the lady of kingdoms." (Isa. xlvii. 5.) Instead of being "the lady of kingdoms," the metropolis of a great empire, and mistress of all the East, it became subject to the Persians; and the imperial seat being removed to Susa, instead of having a king, it had only a deputy residing there, who governed it as a province of the Persian empire. Cyrus having diverted the waters of the Euphrates, which ran through the midst from their channel, and the river being never restored to its proper course, overflowed the whole country, and made it a morass. And eventually it has become "a possession for the bittern, and pools of water: and has been swept with the besom of destruction." (Isa. xiv. 23.) Darius Hystaspes afterwards took the city by stratagem, after a siege of twelve months, A. M. 3888, B. C. 516, put 300,000 of the inhabitants to death, demolished or took away the 100 gates of brass, and beat down their walls from 200 to 50 cubits (Herodotus, l. iii. c. 159); and now not a vestige of these immense fortifications remains, to mark the site of this once mighty city! "The broad walls of Babylon were utterly broken, and her high gates burned with fire." (Jer. li. 58.) Xerxes destroyed all the temples of Babylon, B. C. 479, (Herodotus, l. i. c. 183, &c.,) thus verifying the prediction of Jeremiah, that the

Lord would "do judgment upon her graven images," (Jer. li. 52.) "Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; they are a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity." (Isa. xlvi. 1, 2.) Bel, called Belus, by the Greek and Roman writers, was the same as Baal; and Nebo is interpreted by Castell and Norberg of Mercury; the two principal idols of Babylon. When the city was taken by the Persians, these images were carried in triumph. (See Selden, *De Diis Syris*, c. i. xii. cum addit. Beyerii.) The building of Seleucia nearly exhausted it of its inhabitants; a king of the Parthians carried a number of them into slavery, and destroyed the most beautiful parts. Strabo says (l. xvi.), in his time, about the Christian era, a great part of it was a desert; Jerome says, that in his time, cir. A. D. 340, it was quite in ruins, the walls merely serving for an enclosure for wild beasts, for the hunting of the kings of Parthia; and modern travellers universally concur in describing it in a state of utter desolation, a mass of shapeless ruins, and the habitation of wild beasts and noxious reptiles. (See Benjamin of Tudela, *Itin.* p. 76; Texeira, c. 5; Rauwolf, P. ii. c. 6; Della Valle, P. ii. ep. 17; Tavernier, vol. ii. b. ii. c. 5; Rich's Two Memoirs on the ruins of Babylon; and Sir R. K. Porter's Travels, vol. ii. pp. 308-400.) Thus have the remarkable predictions respecting the final destruction of Babylon received their completion. The prophecy of Jeremiah (upwards of a century after those of Isaiah), "that none should remain in it, neither man nor beast, but that it shall be desolate for ever" (Jer. li. 62), was delivered 56 years before the taking of Babylon by Cyrus, 79 before its capture by Darius, 150 before the time of Herodotus, 250 before that of Xenophon, and 2421 from the present time; and all historians, geographers, and travellers agree to show that these predictions have been successively accomplished to the latest period!

(9.) TYRE, whose destruction by Nebuchadnezzar is foretold by Isaiah (ch. xxiii. 1, 14), and Ezekiel (ch. xxvi., xxvii.), was a city of Phœnicia, on the shore of the Mediterranean, 24 miles south of Sidon, and 32 north of Accho or Ptolemais, according to the Antonine and Jerusalem Itineraries, about lat. 33° 18' N. long. 35° 10' E. There were two cities of this name; one on the continent called Palæ Tyrus, or old

Tyre, according to Strabo (l. xvi.) 30 stadia south of the other, which was situated on an island, not above 700 paces from the main land, says Pliny, (l. v. c. 18.) Old Tyre was taken and utterly destroyed by Nebuchadnezzar, after a siege of 13 years, B. C. 573, (Josephus, Ant. l. x. c. 11. Cont. Ap. l. i.) During this long siege, the soldiers must have endured great hardships: their heads would become bald by constantly wearing their helmets; and their shoulders be peeled by carrying materials to form the works. "Every head was made bald, and every shoulder peeled: yet had he (Nebuchadnezzar) no wages, for his army, for Tyrus, for the service that he had served against it." (Ezek. xxx. 18.) St. Jerome asserts (in Is. 23. 6, and in loc.), on the authority of the Assyrian histories, that when the Tyrians saw their city must fall, they put their most valuable effects on board their ships, and fled with them to the islands, and their colonies, "so that the city being taken, Nebuchadnezzar found nothing worthy of his labor."

Old Tyre was never rebuilt after its destruction by Nebuchadnezzar, never afterwards rose higher than a village, and there are now no traces left to mark its site, (see Pococke, vol. ii. b. i. c. 20.) But the inhabitants having removed their effects to the island, it afterwards became famous again by the name of Tyre. It arose out of its ruins, after seventy years, and recovered its ancient wealth and splendor, as foretold by Isaiah, (ch. xxiii. 15-17.) "And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years shall Tyre sing as a harlot. Take a harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered. And it shall come to pass after the end of seventy years, that the Lord will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth." It was afterwards, B. C. 332, taken and burnt by Alexander; and the ruins of old Tyre contributed much to the taking of the new city; for with the stones, timber, and rubbish, Alexander built a bank, or causeway, from the continent to the island, thereby literally fulfilling the words of the prophet, (Ezek. xxvi. 32.) "They shall lay thy stones and thy timber and thy dust in the midst of the water." (Q. Curtius, l. iv. c. 2, Diodorus, l. xvii.) It, however, speedily recovered its strength and dignity, and 19 years afterwards

withstood both the fleets and armies of Antigonus. Agreeably to the prophetic declarations (Ps. 45. 12 ; 72. 10 ; Is. 23. 18 ; Zec. 9. 1-7), it was early converted to Christianity ; and after being successively taken by the Saracens, Christians, Mamalukes, and Turks, in whose hands it still remains, it had become, when visited by Maundrell, Bruce, and other travellers, literally " a place for fishers to dry their nets on." Ezek. xxvi. 14.

(10.) SIDON, or *Zidon*. " Son of man, set thy face against Zidon, and prophesy against it, and say, ' Thus saith the Lord God ; Behold I am against thee, O Zidon ; and I will be glorified in the midst of thee : and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her. For I will send into her pestilence, and blood into her streets ; and the wounded shall be judged in the midst of her by the sword upon her on every side ; and they shall know that I am the Lord.' " Ezek. xxviii. 21-23. *Sidon* was a celebrated city of Phœnicia, now Saidè, situated in a fine country on the Mediterranean, 400 stadia from Berytus, and 200 (north) from Tyre, according to Strabo (l. xvi.), one day's journey from Paneas, according to Josephus (Ant. l. v. c. 3), and 66 miles from Damascus, according to Abulfeda. Tyre was a colony of the Zidonians, for the prophet Isaiah (ch. xxiii. 12) addresses her as " the daughter of Zidon," and the " Sidonians," says Justin (l. xviii. c. 3), " when their city was taken by the king of Ascalon, betook themselves to their ships ; and landed and built Tyre." Sidon was therefore the mother city, and a more ancient, though a less considerable city than Tyre ; and it is probable that it was taken by the Chaldeans soon after the destruction of the latter. It was afterwards burnt to the ground by the inhabitants, to prevent it falling into the hands of Ochus. See Prideaux, an. 351.

(11.) EGYPT. The *Egyptians*, or *Mizrim*, were descendants of Mizraim, the son of Ham, (Gen. x. 6, 13.) Their country, which is situated between 24° and 32° N. lat. and 30° and 33° E. long., lay on the N. E. of Africa, west of the Red Sea, and s. w. of Canaan, being bounded on the south by Ethiopia, on the north by the Mediterranean, on the east by the mountains of Arabia, and on the west by those of Lybia, is about 750 miles in length from north to south, being one long vale, till where the Nile, which runs through the middle of it, is divided into several streams, and empties itself into

the Mediterranean ; in breadth from one to two or three days journey, and even at the widest part of the Delta, from Pelusium to Alexandria, not above 250 miles broad. It is extremely fertile in consequence of the annual overflowing of the Nile ; and is said to have contained 20,000 cities, the principal of which were, No, Zoan, On or Heliopolis, Noph or Memphis, Migdol, Pithom, Rameses, and Tahpanhes. Not long after the dispersion from Babel, their monarchy was founded by Mizraim ; which, according to the calculations of Constance Mannasses, continued 1663 years, till the conquest of Egypt by Cambyses, B. C. 525. Their kings usually had the surname of Pharaoh, under one of whom, Joseph, by his prudence, saved the nation from the terrible effects of a famine of seven years' duration. (Gen. xl.-xlvii.) Their cruel oppression of the Israelites drew upon them ten fearful plagues ; and, at last, their first-born were slain in one night, and their army drowned in the Red Sea. (Exod. i.-xiv.) From this period, no intercourse subsisted between the Egyptians and Israelites till the reign of Solomon, who having married a daughter of Pharaoh, established a considerable trade between the two countries. (1 Kings iii. 1 ; vii. 8.) In the reign of Rehoboam, the son and successor of Solomon, Shishak, who it seems first united Egypt under one king and widely extended his empire in Asia and Africa, invaded the kingdom of Judah, and despoiled the temple of its treasures. (1 Kings xiv. 25-28. 1 Chr. xii. 1-9.) In his absence his brother rebelled ; and after his death, his large empire fell in pieces, and Egypt itself bent under the Ethiopians. Provoked with their attempts to assist the Jews, the Assyrians under Sennacherib invaded Egypt about B. C. 712, and ravaged the country for three years. (Na. iii. 8-10.) Two years previously (B. C. 714), Isaiah by the mouth of the Lord declared (ch. xix. 2, 3). " And I will set the Egyptians against the Egyptians : and they shall fight every one against his brother, and every one against his neighbor ; city against city, and kingdom against kingdom. And the spirit of Egypt shall fail in the midst thereof ; and I will destroy the counsel thereof." This is a prophecy of what took place in Egypt about twenty-two years after the destruction of Sennacherib's army, when, upon the death of Tirhakah (B. C. 688), not being able to settle about the succession, they continued for two years in a state of anarchy, confusion, and civil wars ; which was followed by the tyranny of twelve princes, who, seizing on,

divided the country among them, and governed it for fifteen years; and at last, by the sole dominion of Psammiticus, who having conquered his competitors, ascended the throne, and which he held for fifty-four years. (Herodotus, l. ii. Diodorus, l. i.) Notwithstanding all his efforts to restore the power and felicity of the nation, his wars with the Assyrians in Palestine, and his provoking 200,000 of his troops to retire into Ethiopia, greatly weakened the country. (Is. xviii.—xx.) About B. C. 610, Pharaoh-necho his son attempted to extend his power on the ruins of the Assyrian empire, and took Carchemish on the Euphrates, and rendered the Jewish nation tributary. But Nebuchadnezzar, B. C. 606, defeated his army, retook Carchemish, and pursued the Egyptians to the frontiers of their country. Pharaoh-hophra, or Apries, as he is called by Herodotus (l. ii. c. 161), having succeeded his father Psammis on the throne of Egypt, A. M. 3410, B. C. 594, reigned twenty-five years. Having entered into a confederacy with Zedekiah, (Ezek. xvii. 15), he marched out of Egypt with a great army to his relief; which caused Nebuchadnezzar to raise the siege of Jerusalem to meet him. The Egyptians, on the approach of the Chaldeans, not daring to engage in battle with so numerous and well-appointed an army, retired into their own country; treacherously leaving Zedekiah and his people to perish in the war into which they had drawn them; for which cause, the prophet Ezekiel (ch. xxix.), reproaching them for their perfidy, denounces against them the judgments of God, ch. xviii. 2–4. “Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: Speak, and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales,” &c. Herodotus (l. ii. c. 169) informs us, that Hophra, or Apries, agreeably to the character given him by the prophet, proudly and wickedly boasted of having established his kingdom so surely, that it was not in the power of any God to dispossess him of it. But God abaseth the proud. The subjects of Pharaoh-hophra having rebelled on the destruction of the army which he sent into Lydia against the Cyrenians, he sent Amasis, one of his officers, to reduce them to their duty.

But while he was addressing them, they placed the ensigns of royalty on his head, and proclaimed him king. Amasis accepted the title, and confirmed the Egyptians in their revolt; and the greater part of the nation declaring for him (chiefly in consequence of the cruelty of Apries to Paterbemis another officer, who had been sent to arrest Amasis, which he was not able to effect), he was obliged to retire into Upper Egypt, where he maintained himself for some years. The country being thus weakened by intestine war, was attacked and easily overcome by Nebuchadnezzar, in revenge for their having attempted to assist the Jews and Tyrians, B. C. 572; and having slain an immense number of the inhabitants, and driven others out of the land, burnt their cities, and taken a prodigious booty, he returned to Babylon, leaving Amasis his viceroy. After his departure, Apries marched against Amasis; and being defeated at Memphis, he was taken prisoner, carried to Sais, and strangled in his own palace, thus verifying the prophecy of Jeremiah, (ch. xlv. 30.) "Thus saith the Lord; Behold, I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah king of Judah into the hand of Nebuchadnezzar king of Babylon, his enemy, and that sought his life."

Thus also were accomplished the prophecies of Ezekiel against this wicked prince and people, (ch. xxx. 21-24.) "Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword. Therefore thus saith the Lord God: Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand. And I will scatter the Egyptians among the nations, and will disperse them through the countries. And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man." When the king of Babylon took from the king of Egypt, in the days of Pharaoh-necho, all his dominions in Asia, one of his arms was broken. God now declared that he should never recover these territories, or gain any ascendancy in that part of the world; nay, that his other arm, which was now strong, should soon be broken, and rendered utterly useless. This was fulfilled when Hophra

was dethroned and driven into Upper Egypt by Amasis; and when Nebuchadnezzar invaded and conquered that kingdom, and enslaved, dispersed, and carried captive the Egyptians. We learn from Berosus (apud Josephus, l. ix. c. 11, § 1), that Nebuchadnezzar sent several captive Egyptians to Babylon; and from Megasthenes (apud Euseb. Præp. Evang. l. ix. c. 41), that he transplanted others to Pontus; and it is probable, that at the dissolution of the Babylonian empire, about forty years after (during which time this once populous country had continued almost utterly desolate), Cyrus permitted them to return to their native country, agreeably to the prophecy of Ezekiel, (ch. xxix. 12, 13.) "And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries. Yet thus saith the Lord God; At the end of forty years will I gather the Egyptians from the people whither they were scattered." The Chaldean empire being dissolved, the Egyptians under Amasis attempted to recover their freedom; but Cyrus marching his troops into their country, obliged them to acknowledge his authority. After his death they again revolted from the Persian yoke; but Cambyses invaded and dreadfully ravaged their country, and wholly subdued them, B. C. 525. They again, B. C. 487, shook off the Persian yoke; but were subdued by Xerxes, who rendered their bondage more grievous. Instigated by Inarus, king of Libya, whom they had acknowledged their sovereign, they again revolted, B. C. 454; but were reduced by Artaxerxes Longimanus, after a dreadful war of six years. About B. C. 413, Amyrtæus, who had some time reigned in the fen country, attacked the Persian garrison with fury, and drove them completely out of Egypt. After the Egyptians had struggled with the Persians for liberty about sixty years, a furious intestine war between Nectanebus and a Mendesian prince exhausted their strength; when Artaxerxes Ochus, taking advantage of it, invaded and ransacked their country, and made it a Persian province, B. C. 350. Thus "were they given over into the hands of cruel lords" (Is. xxi. 4), Nebuchadnezzar, who first conquered and ravaged Egypt, and then, not only his successors, but Cambyses, the son of Cyrus, and the whole succession of Persian kings till the time of Alexander, who were in general hard masters, and

grievously oppressed the country. When Alexander the Great marched into Egypt, B. C. 332, the Egyptians, weary of the Persian yoke, readily submitted to him as their powerful deliverer. For about 323 years after this they were governed by the Grecian Ptolemies, under four or five of whom their country bade fair to recover its ancient splendor. Agreeably to the prophecy of Isaiah (ch. xix. 18-25), the knowledge of the true God was disseminated in Egypt under the successors of Alexander; and an early reception given to the gospel in the same country. The Romans next annexed it to their dominions in the form of a province, A. D. 30; and in A. D. 640, the Saracens, under Omar, conquered it, and established the Mahommedan delusion, which has obtained there ever since. About A. D. 970, the Moslem calif of Cyrene wrested it from the calif of Bagdad; and he and his descendants governed it 200 years. About 1171, Saladin the Curd craftily seized it; and he and his posterity governed it for eighty years. It was next ruled by the Mamalukes, or slave-usurpers, for 275 years; and in 1525, it was annexed to the Ottoman empire, of which it still forms a part, being governed by a pacha and twenty-four begs or chiefs. Thus has Egypt been the "basest of kingdoms," and has "not been governed by a prince of the land of Egypt" for upwards of 2000 years, (Jer. xxv. 46; Ezek. xxix. 32.) Having been successively under the dominion of the Babylonians, Persians, Macedonians, Romans, Saracens, Mamaluke slaves, and Turks, to whom it remains in most abject servitude to this day, it has thus continued a most *base*, or tributary kingdom. See Bp. Newton.

(12.) The MOABITES and AMMONITES, who were the descendants of the incestuous offspring of Lot, (Gen. xix. 30-38.) The former dwelt on the east of the Dead Sea, northward of the Midianites, and along the banks of the river Arnon, in a tract of country whence they had expelled the Emim, a gigantic aboriginal race, who were of the offspring of Ham, (Deut. ii. 11, 12.) The Ammonites had their residence north-east of the Moabites, and east of the Reubenites and Gadites, in the territory of which Rabbah was the capital, and which they had wrested from the gigantic Zamzummim, another part of the descendants of Ham, (Deut. ii. 18-22; iii. 11.) They were violently hostile to the Israelites, whom they terribly oppressed at various times; but, after being successively conquered by Ehud (Jud. iii. 13-20); Jephthah

(Jud. x. 11); and Saul (1 Sam. xi.); they were wholly subdued by David, (2 Sam. x.-xii.; 1 Ch. xviii.-xx.) For about 150 years they continued subject to the Israelites; and after the division of the kingdom, fell to the share of the ten tribes. After the death of Ahab, the Moabites rebelled; but were severely chastised by his son Jehoram, and their country nearly ruined, (2 Kings i. 1-3.) Both nations united in the confederacy against Jehoshaphat, when their armies perished in the attempt, (2 Chr. xx.; Ps. lxxxiii.) The kings of Israel being no longer able to retain them in subjection, Uzziah and Jotham, kings of Judah, conquered and made them tributary; but it appears they regained their freedom during the unhappy reign of Abaz (2 Chr. xxvi.-xxviii.) While the Assyrians ravaged the kingdom of Israel, the Ammonites and the Moabites seized on the cities near them, and murdered the inhabitants in the most inhuman manner; but soon afterwards, the Assyrians seized their wealth, burnt their cities, murdered or carried captive many of their people, and desolated their country. After the death of Esarhaddon king of Assyria, they again asserted their independence. They ungenerously triumphed over the Jews when oppressed and carried captive by the Chaldeans; but they were soon involved in the same calamity by Nebuchadnezzar, in revenge for their assisting the Tyrians when he passed through Syria in his way to Egypt. Josephus (Ant. l. x. c. 2) expressly states, that five years after the destruction of Jerusalem, Nebuchadnezzar turned his arms against the Ammonites and Moabites, and entirely subjugated them; and it is probable that the Arabs, and other nations east of Judah, then took possession of their cities, and enjoyed the fruits of their land, agreeably to the prophecy of Ezekiel, (ch. xxv.) After the destruction of the Babylonian empire by Cyrus, many of the Moabites were afterwards restored to their country by him, as we learn from Josephus; but they were never restored to their national consequence; and perhaps their restoration in the latter days spoken of by the prophet Jeremiah (ch. xlviii. 47), refers to the conversion of their scattered remnants to the Gospel. They afterwards successively became subject to the Persians, Greeks, and Romans. After the captivity, they took every opportunity to distress the Jews; till Judas Maccabæus, provoked with their insults, particularly during the persecution of Antiochus Epiphanes, invaded the Ammonites with a small force, routed their armies, burned their

cities, and made slaves of their wives and children (1 Mac. v.); and about seventy years afterwards Alexander Jannæus reduced the Moabites into a state of slavery to the Jewish nation. After the destruction of Jerusalem by the Romans, all the tribes around Judea were denominated in general Arabians; and before the end of the third century, the Moabites and Ammonites were not known as distinct people. The country of Moab and Ammon is now inhabited by the Bedouin Arabs; where they pasture their flocks, and, no doubt, make the ruins of Rabbah, their once proud capital, "a stable for camels" (Ezek. xxv. 5), and other cattle, and their name has utterly perished from the face of the earth. Thus Moab (as well as Ammon) has long since ceased to be a nation; "and destroyed from being a people" (Jer. xlvi. 42); while the Jews, agreeably to the Divine promise (ch. xlvi. 28), though successively subdued and oppressed by the Egyptians, Assyrians, Babylonians, Syro-Macedonians, and Romans (which have also passed away, and are no more), and dispersed over the face of the earth, subsist to this day as a distinct people from all the nations of the world.

(13.) The PHILISTINES, who were part of the posterity of Mizraim, the second son of Ham (Gen. x. 14; 1 Chr. i. 11, 12); who, leaving Caphtor, or the north-eastern part of Egypt, settled at an early period in a small strip of territory along the shore of the Mediterranean, in the south-west of Canaan, having expelled the Avites, who had before possessed it. (Deut. ii. 23; Amos ix. 7; Jer. xlvii. 4.) As early as the time of Abraham, Isaac, and Ephraim, they were a powerful people, in possession of several considerable cities; and even at that period discovered their enmity to the Hebrews. (Gen. xx., xxi., xxvi.; 1 Chr. vii. 21.) Though Joshua allotted their territories to the tribe of Judah, they long retained the fortified cities of Ashkelon, Ashdod, Ekron, Gaza, and Gath, which constituted their five satrapies or lordships. They were perhaps the most inveterate enemies the Israelites had to encounter; never losing an opportunity of doing them a mischief. They frequently conquered and held them in bondage; and though Samson, Samuel, and others were raised up to deliver the Israelites out of their hands, yet they continued to maintain their independence till the time of David, who entirely subjected them. (Jud. iii. 31; xiii., xvi.; 1 Sam. iv., vii., xiii., xiv., xvii., xviii., xxxi.; 2 Sam. vii., viii.; 1 Chr. xiv. 8-17; xviii. 1.) Towards the latter part of his reign they attempted to revolt

(2 Sam. xxi. 13–22; 1 Chr. xx. 4–8); and not long after the division of the Hebrew monarchy, they renewed the war with the ten tribes. (1 Kings xv. 27; xvi. 15.) They joined in the grand confederacy against Jehoshaphat to their own damage (2 Chr. xx.; Psa. lxxxiii. 7–18); but under his son Jehoram, they ravaged the kingdom of Judah, and sold multitudes of the Jews to the Edomites and Greeks. (2 Chr. xxi. 16, 17; Amos i. 6; Joel iii. 6.) Although Uzziah, king of Judah, had reduced part of their country, they again took up arms in the days of Ahaz, and seized upon part of Judea (2 Chr. xxvi. 6; xxviii. 18; Isa. ix. 12); but about twenty years after, Hezekiah reduced the whole of their country to the brink of ruin, (2 Kings xviii. 8; Isa. xiv. 29–31.) Not long after they were attacked by the Assyrians (Isa. xx. 1); and to expel their troops, Psammiticus, king of Egypt, reduced Ashdod by a siege of twenty-nine years. After being greatly harassed by the kings of Egypt, they were, with the other neighboring nations, conquered by Nebuchadnezzar. Provoked with their attempts to assist the Tyrians, he desolated their country, burnt their cities, and murdered their inhabitants, according to the prediction of Jeremiah and Ezekiel, (Jer. xlvii.; Ez. xxv.) Berosus (apud Josephus, Cont. Ap.) states that he subdued Syria, Arabia, Phœnicia, and Egypt. Afterwards they fell under the dominion of the Persians, under whose government they recovered in some degree their former consequence: but Alexander the Great, having destroyed Tyre, B. C. 332, marched against their cities, which were then garrisoned with Persian troops, took Gaza by storm (Strabo, l. xvi. Arrian, l. ii.), and murdered or sold its inhabitants, and placed Macedonian garrisons in all their fortified cities. After the persecution of Antiochus Epiphanes, they were gradually subdued by the Maccabees. About B. C. 148, Jonathan, the brother and successor of Judas Maccabæus, subdued the whole country of the Philistines, and Tryphon gave Jonathan the whole of their country from Tyre to Egypt, agreeably to the prediction of Zephaniah, (ch. ii. 7; Josephus, Ant. l. xviii. c. 9; 1 Mac. xi. 57–59.) About fifty years afterwards, Alexander Jannæus burnt Gaza, and incorporated the remnant of the Philistines with such Jews as he placed in their country (1 Mac. x. 69–89), and now their very names have no existence, except in history.

(14.) The CHALDEAN, or *Babylonian* monarchy, the first of the four great monarchies, respecting which the prophet Dan-

iel has delivered the most astonishing predictions. These monarchies are represented in the dream of Nebuchadnezzar, as interpreted by the prophet, under the figure of a human being, (ch. 31–35.) “This image’s head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. . .” “A stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.” It appears from ancient coins and medals, that cities and people were often represented by the figures of men and women; and Florus, in the proœmium to his Roman History, represents the Roman empire under the form of a human being, in its different states from infancy to old age. A stupendous human figure, therefore, was not an improper emblem of sovereign power and dominion; and the various metals of which it was composed not unfitly represented the various kingdoms which should arise; while the order of the succession is clearly denoted by that of their parts. The same monarchies were afterwards seen by the prophet in vision as “four great beasts,” which “came up from the sea, diverse one from another,”—a lion, a bear, a leopard, and “a fourth beast, diverse from all the beasts that were before it.” (Dan. vii. 3, &c.) That is, four kingdoms (v. 17), called beasts from their tyranny and oppression, emerging from the *sea, i. e.* the wars and commotions of the world.

In the image, the head of gold represented the Chaldean monarchy, as Daniel interpreted it to Nebuchadnezzar, (ch. ii. 37, 38.) “Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold,” that is, the Chaldean monarchy, over which Nebuchadnezzar was the only king of note; by whose conquests it was raised to the pinnacle of glory, and in whose time it extended over Chaldea, Assyria, Arabia, Syria, Egypt, and Libya; the head of gold represented its immense riches. The rapid and extensive conquests of this

prince, and the decline and ruin under Belshazzar of this monarchy, are denoted in the prophet's vision, ch. vii. 4. "The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Nebuchadnezzar having routed the troops of Pharaoh-necho at the Euphrates, and taken Carchemish, succeeded his father B. C. 605; and, having raised a formidable army of Chaldeans, Scythians, and others, he subdued the Syrians, Jews, Ammonites, Moabites, Edomites, and part of the Arabs. Enraged that the Tyrians had withdrawn with their riches, after he had besieged them thirteen years, he wreaked his vengeance on the Philistines and Egyptians, who had assisted them, and terribly alarmed, if not ravaged Ethiopia and Libya. He returned to Babylon laden with spoil; and having given himself up to idolatry and pride, he was punished with a temporary alienation of mind, as related in Dan. iv., and died after a reign of 43 years, B. C. 562. He was succeeded by his son Evil-merodach, who reigned little more than two years, being put to death by his own relations. Neriglissar, his sister's husband, and one of the chief conspirators, reigned in his stead; and, after a short reign of four years, being slain by the Medes and Persians in battle, he was succeeded by Laborosoarchod, a wicked and inglorious prince, who was put to death by his subjects for his tyrannical conduct and crimes. He was succeeded by Belshazzar, called also Nabonadius and Labynitus, the son of Evil-merodach, and grandson of Nebuchadnezzar; but Cyrus having taken Babylon, after a siege of two years, Belshazzar was slain in the assault on his palace; and with him terminated the Babylonian empire, B. C. 538.

(15.) The MEDO-PERSIAN empire, or that of the Medes and Persians, whose union was denoted by the breast and two arms of silver (Dan. ii. 32), and which was established on the ruins of that of the Chaldeans on the capture of Babylon by Cyrus, B. C. 538. This union of the two nations, forming one kingdom, was denoted by the second "beast like to a bear," which raised up itself on one side, or one dominion (Dan. vii. 5), being compared to a bear from their cruelty and thirst for blood. In the prophet's vision by the river Ulai, the Medo-Persian empire was represented by "a ram which had two horns" (Dan. viii. 3), i. e. "the kings of Media and Persia," as Gabriel interpreted it (ver. 20), of which a ram

was the ensign; and a ram's head with horns, one higher than the other, is still to be seen on the ruins of Persepolis, agreeably to the prophetic description; "and the two horns were high: but one was higher than the other, and the higher came up last," intimating, that of the two kingdoms of which it was composed, Media was the more ancient, but Persia, after Cyrus, the most considerable. The Medes were the descendants of Madai, son of Japheth (Gen. x. 2), and inhabited the tract of country which lies between the Caspian sea and Armenia on the north, Persia on the south, Assyria on the west, and Parthia and Hyrcania on the east. It was first raised into a kingdom by its revolt from the Assyrian monarchy under Arbaces; and after it had for some time enjoyed a kind of republican government, Deioces, by artifice, procured himself to be called king, and made Ecbatana his capital, B. C. 700. After a reign of fifty-three years, he was succeeded by Phraortes, B. C. 647, by Cyaxares, B. C. 625, and by Astyages, B. C. 585; in whose time, Cyrus became master of Media; and the empire was transferred to the *Persians*, or *Elamites*, who were descended from *Elam*, the eldest son of Shem (Gen. x. 22), and originally inhabited a small province east of Susiana, west of Caramania, south of Media, and north of the Persian gulf. Previous to the time of Cyrus, Persia was subject to the Assyrian and Chaldean monarchs. He was heir to the Persian crown by his father Cambyses, and to the Median, by his mother Mandane; and having, with his Medo-Persian troops, conquered the three powerful kingdoms of Lydia on the north, Egypt on the south, and Babylon in the centre (denoted by the "three ribs in the mouth of the bear, between the teeth of it," Dan. vii. 5), with immense spoil, he founded the Persian empire, B. C. 530, which became under him, and his successors, one of the most considerable and powerful kingdoms of the earth. Thus, "the ram pushed westward, and northward, and southward; so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." (Dan. viii. 4.) In the third year of Cyrus, the angel Michael revealed to Daniel the fate of this and the succeeding kingdom, saying, "Behold, there shall stand up yet three kings in Persia." These were, Cambyses, son of Cyrus; Smerdis, the Magian impostor, and Darius Hystaspes. "And the fourth shall be far richer than they all:" Xerxes, son of Darius, of whom Justin (l. ii. c. 10) says, that "there

was so great an abundance of riches in his kingdom, that when rivers were dried up by his army, yet his wealth remained unexhausted." "And by his strength through his riches he shall stir up all against the realm of Grecia." Herodotus (l. vii. c. 60) says, his army consisted of 5,283,220 men, besides the forces of the Carthaginians, consisting of 300,000 men, and 200 ships. (Diod. l. xi.) Artaxerxes Longimanus having succeeded to the Persian throne, by his extensive conquests extended the empire from India to Ethiopia, married Esther, and made Mordecai his chief minister, (Est. i.-x.) The Persian monarchy subsisted for upwards of a century after this period, till the unfortunate Darius Codomanus was overthrown by Alexander the Great, who conquered the whole Persian empire, and erected that of the Greeks, B. C. 331, with whose history that of the Persians became blended, agreeably to the predictions of the prophet Daniel, which we shall immediately consider.

(16.) The empire of the MACEDONIANS and GREEKS.—The Greeks, comprehending the Athenians, Spartans, Eolians, Ionians, Dorians, &c., were the descendants of Javan, the fourth son of Japheth. In the first periods of their history they were governed by monarchs; and there were as many kings as there were cities. The monarchical power gradually decreased; and the love of liberty established the republican government: and no part of Greece, except Macedonia, remained in the hands of an absolute sovereign. They gained many splendid victories over the Persians, and gradually penetrated into their territories; and about B. C. 332, under Alexander the Great, they erected an empire of their own upon the ruins of the Persian, less opulent and showy, but much more powerful and warlike. The empire of the Macedonians, or "brazen coated Greeks" (Dan. ii. 32, 39), was aptly denoted by the belly and thighs of brass, thus founded by Alexander the Great, who terminated the Persian monarchy by the overthrow of Darius Codomanus at Arbela. The same empire is designated by the same prophet as a beast "like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it:" the four heads denoting that it should be divided into four parts by Alexander's generals. The same great events are detailed more fully in the vision of the ram and he goat (Dan. 8. 5-8), in which, says the prophet, "as I was considering," behold, "a he goat," the empire of the

Macedonians or Greeks, as interpreted by the angel Gabriel (ver. 21), whose standard was a *goat*, and who were called *Ægeadæ*, or “the goat’s people,” “came from the west,” Europe, lying westward of Asia, “on the face of the whole earth, and touched not the ground: and the goat had a notable horn,” Alexander the Great, “between his eyes. And he came to the ram that had two horns,” the Persian empire, “which I had seen standing before the river, and ran unto him in the fury of his power.” He attacked Darius at the river Granicus with the utmost fury; and after a few engagements subdued the Persian empire. “And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.” That is, as the angel interpreted it (ver. 22), “Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.” After Alexander’s death, in the prime of life, and in the height of his conquests, his brother and two sons were all murdered; and the kingdom was divided among four of his generals: 1. Seleucus, who had Syria and Babylon, 2. Lysimachus, who had Asia Minor, 3. Ptolemy, who had Egypt, and, 4. Cassander, who had Greece, &c. Equally extraordinary was the fulfilment of the prophecies respecting these successors of Alexander in the Greek empire, as delivered by the same prophet; (ch. xi.) “And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.” That is, Alexander the Great, whose kingdom after his death, as we have seen, was divided into four parts. “And the king of the south shall be strong, and one of his princes,” *i. e.* Ptolemy Lagus, king of Egypt, Cyrene, &c. “And (the latter) he shall be strong above him, and have dominion; his dominion shall be a great dominion,” *i. e.* Seleucus Nicator, who had Syria, &c., to which he added Macedonia and Thrace. “And in the end of

years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement." After many wars between Ptolemy Philadelphus, king of Egypt, and Antiochus Theos, king of Syria, they agreed to make peace, on condition that the latter should put away his wife Laodice and her sons, and marry Berenice, Ptolemy's daughter. "But she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times." Antiochus recalled Laodice, who, fearing another change, caused him to be poisoned, and Berenice, and her son, to be murdered, and set her son Callinicus on the throne. And the father of Berenice, Ptolemy, died a few years before. "But out of a branch of her roots shall one stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, and shall prevail: and shall also carry captives into Egypt their gods with their princes, and with their precious vessels of silver and of gold." That is, Ptolemy Euergetes, who, to avenge his sister's death, marched with a great army against Callinicus, took all Asia from mount Taurus to India, and returned to Egypt with an immense booty. "And he shall continue more years than the king of the north." Callinicus died an exile, and Euergetes survived him four or five years. "So the king of the south shall come into his kingdom, and shall return into his own land. But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, and overflow, and pass through: then shall he return, and be stirred up, even to his fortress," *i. e.* Seleucus Ceraunus and Antiochus the Great, sons of Callinicus. But the former being poisoned, the latter was proclaimed king, retook Seleucia and Syria, and then, after a truce, returned and overcame the Egyptian forces. "And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north: and he shall set forth a great multitude; but the multitude shall be given into his hand." Ptolemy Philopater, enraged at Antiochus, marched against him to Raphia, entirely defeated him, and obliged him to retreat to Antioch. "And when he hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it. For the king of the

north shall return, and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches. And in those times there shall many stand up against the king of the south : also the robbers of thy people shall exalt themselves to establish the vision ; but they shall fall. So the king of the north shall come, and cast up a mount, and take the most fenced cities : and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand. But he that cometh against him shall do according to his own will, and none shall stand before him : and he shall stand in the glorious land, which by his hand shall be consumed." After fourteen years, Ptolemy Philopater having been succeeded by Ptolemy Epiphanes, then a minor, Antiochus raised a greater army than before, and, having defeated his best troops under Scopas, recovered possession of Cœlo-Syria and Palestine, with all their fortified cities. " He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him ; thus shall he do : and he shall give him the daughter of women, corrupting her : but she shall not stand on his side, neither be for him." Being assisted by the Jews, he purposed to subdue Egypt ; but, entering into a treaty with Ptolemy, he gave him his daughter Cleopatra in marriage, thinking to engage her to betray the interests of her husband ; but in which he was deceived. " After this shall he turn his face unto the isles, and shall take many : but a prince for his own behalf shall cause the reproach offered by him to cease ; without his own reproach he shall cause it to turn upon him. Then he shall turn his face toward the fort of his own land : but he shall stumble and fall, and not be found." He subdued most of the maritime places and isles of the Mediterranean ; but, being driven from Europe by the Roman consuls, he took refuge in Antioch ; and, in order to raise the tribute they imposed upon him, he attempted to rob the temple of Elymais, and was there slain. " Then shall stand up in his estate a raiser of taxes in the glory of the kingdom : but within few days he shall be destroyed, neither in anger, nor in battle." Seleucus Philopater, who levied on his subjects the tribute imposed on his father, and was poisoned by his treasurer Heliodorus. " And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom : but he shall come in peaceably, and obtain the kingdom by flatteries." Antiochus

Epiphanes, called also Epimanes or madman, for his despicable conduct. "And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed." Antiochus defeated the army of Ptolemy Philometer; and in the next campaign made himself master of all Egypt, except Alexandria. While they had frequent conferences at the same table, they spoke lies to each other; and the former returned to Syria, laden with riches. "Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land." The Jews having rejoiced at a report of his death, he took Jerusalem, and slew 40,000 of the inhabitants, and polluted the temple. "At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." He was compelled to retire from Egypt by Roman ambassadors, which introduced the fourth great monarchy, or that of

(17.) The ROMANS, denoted by the "legs of iron, and the feet part of iron and part of clay" (Dan. ii. 33), and the fourth beast with ten horns, (Dan. vii. 7.) The Romans, who derive their name from their capital, Rome, were descended from Japheth, by his son Javan or Gomer. From an obscure and

base origin, and from small beginnings, and slow progress, they destroyed the Grecian empire, and at length conquered almost every nation: and Rome became "the mistress of the world;" her empire extending about 2600 miles from north to south, and 3000 miles from east to west. "Thus the fourth kingdom was strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, it broke in pieces and bruised." They successively adopted seven forms of government. For upwards of 200 years from the foundation of Rome, B. C. 753, they had kings. From the expulsion of the Tarquins, B. C. 509, to B. C. 44, they were governed by consuls, tribunes, decemvirs, and dictators, in their turns. After this, to A. D. 476, they were ruled by emperors, pagan and Christian; and from that period to A. D. 556, they were governed by Gothic kings. After they had been ruled by a race of princes, remarkable for the variety of their characters, the Roman possessions were divided into two distinct empires by the enterprising Constantine, 328. After having been frequently ravaged by the Goths, Huns, Alans, and Vandals, the western empire began to be divided into ten kingdoms, A. D. 480. Thus gradually was fulfilled the prophecy of Daniel, (ch. ii. 41-43.) "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." The Roman empire became weakened by a mixture of barbarous nations, by the incursions of whom it was torn asunder about the fourth century after Christ, and at length divided into ten kingdoms, answering to the ten toes of the image, and the ten horns of the beast. The ten kingdoms into which the western Roman empire was divided were, primarily, according to Machiavel and Bp. Lloyd, 1. The Huns in Hungary, A. D. 356. 2. The Ostrogoths in Mæsia, 377. 3. The Visigoths in Pannonia, 378. 4. The Sueves and Alans in Gascoigne and Spain, 407. 5. The Vandals in Africa, 407. 6. The Franks in France, 407. 7. The Burgundians in Burgundy, 407. 8. The Heruli and Turingi in Italy, 476. 9. The Saxons and Angles in Britain,

476. 10. The Lombards first, upon the Danube, 526, and afterwards in Italy. Though the ten kingdoms differed from these in later periods, and were sometimes more or less, yet they were still known by that name. Justin II. totally abolished the distinguished honors of Rome, A. D. 566, reduced it to a level with the neighboring states, and made the exarch of Ravenna the deputy governor. The Romish bishop having obtained an imperial mandate declaring him universal bishop, A. D. 606, began to grasp at civil power; and in A. D. 756, he actually became prince of Rome and the territories adjacent, and restored to that city part of its ancient privileges; and he still continues to hold the sovereignty, and to maintain his independence, under the name of the Ecclesiastical States.

(18.) This, or the *Papal Power*, is that predicted by Daniel, (ch. viii. 24–27.) “And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.” This evidently points out the papal supremacy, in every respect diverse from the former, which, from small beginnings, thrust itself up among the ten kingdoms, till at length it successively eradicated three of them—the kingdom of the Heruli, of the Ostrogoths, and of the Lombards. “And he shall speak great words against the Most High,” in assuming infallibility, professing to forgive sins, and to open and shut heaven, thundering out bulls and anathemas, excommunicating princes, absolving subjects from their allegiance, and exacting obedience to his decrees in open violation of reason and Scripture. “And shall wear out the saints of the Most High,” by wars, crusades, massacres, &c. “And think to change times and laws,” appointing feasts and fasts, canonizing saints, &c. “And they shall be given into his hand until a time and times and the dividing of time,” i. e. $3\frac{1}{2}$ years, or, reckoning 30 days to a month, 1260 days, equal to the same number of years in prophetic language; which if dated from the decree of Phocas constituting him the supreme head of the church, A. D. 606, will terminate 1866. The same Anti-Christian power is described by the prophet in ch. xi. 36–39. “And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his

fathers, nor the desire of women, nor regard any god : for he shall magnify himself above all." The preceding verses (from v. 31) relate to the Romans ; who not only destroyed the city and temple of Jerusalem, and crucified the Messiah, but during almost 300 years, sought by every means to extirpate Christianity. 'The conversion of Constantine, while it stopped the rage of persecution, gave but little help to true religion. The power first exercised by the emperors in calling and influencing ecclesiastical councils, gradually passed into the hands of the clergy ; and the bishop and church of Rome at last carried it to an enormous length, magnifying themselves above every god. " But in his estate shall he honor the God of forces : and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things." *Forces*, or *munitions*, Heb. *Mauzzim*, or gods protectors, saints, and angels, who were invocated as intercessors and protectors ; had miracles ascribed to them ; their relics worshipped ; and their shrines and images adorned with costly offerings. But "the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

(19.) This latter, or the kingdom of MESSIAH, is the stone cut out of the mountain without hands, as interpreted by Daniel (ch. ii. 44, 45) ; " And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed : and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold ; the great God hath made known to the king what shall come to pass hereafter : and the dream is certain, and the interpretation thereof sure." "*In the days of these kings*," that is, in the days of one of these kingdoms (see Ruth i. 1), i. e. the Roman ; in which the " God of heaven set up" the spiritual kingdom of the Messiah, which shall yet " become a great mountain, and fill the whole earth."

(20.) Prophecies respecting CHRIST, or the MESSIAH.

§ 1. General ones declaring the coming of a Messiah, Gen. iii. 15 ; Deut. xviii. 15 ; Ps. lxxxix. 20 ; Isa. ii. 2 ; ix. 6 ; xxviii. 16 ; xxxii. 1 ; xxxv. 4 ; xlii. 6 ; xlix. 1 ; lv. 4 ; Ezek. xxxiv. 24 ; Dan. ii. 44 ; Mic. iv. 1 ; Zech. viii. 8. Jesus the same with *Christ*, or the *Messiah*, John i. 41 ; iv. 25 ; vi. 69 ; xx. 31 ; Acts xvii. 3 ; xviii. 5, 28. Compare article *Christ*, pp. 171–174.

§ 2. His excellency and dignity, and the design of his mission, Gen. xii. 3 ; xlix. 10 ; Num. xxiv. 17–19. The Targum of Onkelos translates this passage in the following manner : “ I shall see him, but not now ; I shall behold him, but he is not near. When a king shall arise from the house of Jacob, and the Messiah be anointed from the house of Israel, he shall slay the princes of Moab, and rule over all the children of men.” Deut. xviii. 18 ; Ps. xxi. 1 ; Isa. lix. 20 ; Jer. xxxiii. 15, 16. “ In those days, and at that time, will I cause the branch of righteousness to grow up unto David ; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely : and this is the name wherewith she shall be called, The Lord our righteousness,” or rather, as Bp. Pearson and others render, “ He that shall call her is The Lord our righteousness ;” or, adopting the reading of some MSS. and versions, “ And this is his name (שמך, *shemo*, as five MSS. have) by which he (לך, *lo*, as one or two MSS., the Vulgate, Chaldee, and Syriac read) shall be called, Jehovah, our righteousness ;” agreeably to the parallel passage, ch. xxiii. 6. Dr. Blaney renders, “ And this is he whom Jehovah shall call, Our righteousness ;” and the parallel passage, “ This is the name by which Jehovah shall call him, Our righteousness ;” but this is not only contrary to all the ancient versions, but has no consistent meaning ; for *our* is here a pronoun, without any antecedent. No man has adopted a more likely way of explaining the phraseology of the Epistle to the Hebrews, than Schoetgen, who has traced its peculiar diction to Jewish sources ; and, according to him, the proposition of the whole Epistle is this : Jesus of Nazareth is the true God. And in order to convince the Jews of the truth of this proposition, the Apostle urges but three arguments :—1. Christ is superior to the angels. 2. He is superior to Moses. 3. He is superior to Aaron. These arguments would appear more distinctly were it not for the improper division of the chapters ; in consequence of which,

that one excellency of the Apostle's is not noticed—his application of every argument, and the strong exhortation founded upon it. Schoetgen has very properly remarked, that commentators have greatly misunderstood the Apostle's meaning through their unacquaintance with the Jewish writings, and their peculiar phraseology, to which the Apostle is continually referring, and of which he makes incessant use. He also supposes, allowing for the immediate and direct inspiration of the Apostle, that he had in view this remarkable saying of the Rabbins on Isaiah lii. 13; "Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high." Rabbi 'Tanchum, quoting Yalkut Simeoni, (P. ii. fol. 53), says, *זה מלך המשיח*, "This is the king Messiah, who shall be greatly extolled and elevated; He shall be elevated above Abraham; shall be more eminent than Moses; and be more exalted than the ministering angels," *ממלאכי השרת*. Or, as it is expressed in Yalkut Kadosh (fol. 144), "The Messiah is greater than the patriarchs, than Moses, and than the ministering angels."—*המשיח גדול מן האבות ומן מלאכי השרת*. These sayings the Apostle shows to have been fulfilled in our Messiah; and as he dwells on the superiority of our Lord to all these illustrious persons, because they were at the very top of all comparisons among the Jews; He, according to their opinion, who was greater than all these, must be greater than all created beings. This is the point which the Apostle undertakes to prove, in order to show the Godhead of Christ; and therefore, if we find him proving, that Jesus was greater than the patriarchs, greater than Aaron, greater than Moses, and greater than the angels, he must be understood to mean, according to the Jewish phraseology, that Jesus is an uncreated being, infinitely greater than all others, whether earthly or heavenly. For, as they allowed the greatest eminence, next to God, to angelic beings, the Apostle concludes, "That He who is greater than the angels is truly God: but Christ is greater than the angels; therefore Christ is truly God." Nothing can be clearer than that this is the Apostle's grand argument; and the proofs and illustrations of it meet the reader in almost every verse.

§ 3. His divinity, Ps. 2. 11; 45. 6, 7; "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the

oil of gladness above thy fellows." A greater than Solomon is here; and the person described is no other than the Messiah as is acknowledged by many Jewish writers. The Targum on ver. 3, says, "Thy beauty, מלכא משיחא, *malka mesheecha*, O king Messiah, is greater than the children of men;" and the apostle expressly quotes it as such, Heb. 1. 8, 9; Ps. 72. 8; 110. 1; Isa. 9. 6; 25. 9; 40. 10. In fact the prophecies of Isaiah concerning the Messiah seem almost to anticipate the Gospel history, and clearly predict his Divine character, (Comp. ch. 7. 14, with Matt. 1^o 13-23, and Luke 1. 27-35; ch. 6. 9, 6; 35. 4; 40. 5, 9, 19; 42. 6-8; 61. 1; with Luke 4. 18; ch. 62. 11; 63. 1-4.) Jer. 23. 6; Mic. 5. 2; Mal. 3. 1: "The Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." Aben Ezra acknowledges that the Lord whom they sought and the angel of the covenant are the same, the same thing being intended under a double expression: האדון הוא הכבוד הוא מלאך; and Kimchi says, "He is the King Messiah, He is the Angel of the Covenant," הוא מלך המשיח הוא מלאך הברית.

§ 4. The nation, tribe, and family he was to descend from, Gen. 12. 3; 18. 18; 21. 12; 22. 18; 26. 4; 28. 14; 49. 8; Ps. 18. 50; 89. 4, 29, 35-37, "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah." That is, as long as the sun and moon shall endure, as long as time shall last, his kingdom shall continue among men. The moon is probably termed a faithful witness, because by her, particularly, time is measured. Her decrease and increase are especially observed by every nation; and by these time is generally estimated, especially among eastern nations: So many moons is a man old—so many moons since such an event happened; and even their years are reckoned by lunations. Or, the rainbow may be intended; that faithful sign which God has established in the clouds, that the earth shall no more be destroyed by water. Ps. 132. 11-17. "There will I make the horn of David to bud: I have ordained a lamp for mine anointed." A horn is an emblem of power and sovereignty; and as one horn dropped off, another sprung up, till the budding forth of the Messiah, "the horn of salvation" (Luke i. 69); and the lamp, or family, of David

was not extinguished, till "the Sun of righteousness arose with healing in his wings." Compare his genealogy, Matt. 1. 1, &c.; Luke 3. 23, &c.;—conception, Matt. 1. 18; Luke 1. 26, &c.; and birth, Matt. 1. 25; Luke 2. 6.

§ 5. The time when he was to appear, Gen. 49. 10; Num. 24. 17; Dan. 9. 24. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." That is, seventy weeks of years, or 490 years, which reckoned from the seventh year of Artaxerxes, coinciding with the 4256th year of the Julian period, and in the month Nisan, in which Ezra was commissioned to restore the Jewish state and policy (Ezr. vii. 9–26), will bring us to the month Nisan of the 4746th year of the same period, or A. D. 33, the very month and year in which our Lord suffered, and completed the work of our salvation. Ver. 25. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." The seventy weeks are here divided into three periods: 1. Seven weeks, or 49 years, for the restoration of Jerusalem. 2. Sixty-two weeks, or 434 years, from that time to the announcement of the Messiah by John the Baptist. 3. One week, or 7 years, for the ministry of John and of Christ himself to the crucifixion. Ver. 26. "And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." "The people of the prince that shall come" are the Romans, who under Titus, after the expiration of the 70 weeks, destroyed the temple and city, and dispersed the Jews. Hag. ii. 7. "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts." This refers to a most important change or revolution, which should take place during the continuance of this temple, introducing a new and more glorious state of the church. "Yet once more," Jehovah intended to change entirely its external form, and to bring in that dispensation which should endure to the end. This would be "a little

while," compared with that which had elapsed from the first promise of the Messiah, or even from the giving of the law. Then the Lord would "shake the heavens and the earth;" various convulsions and changes would take place in the Jewish church and state, which would end in the abrogation of the ritual law, and the ruin of their civil government, attended with tempests, earthquakes, &c. These events would be preceded by great revolutions among the nations; the Persian monarchy would be subverted by that of the Greeks, and that by the Romans; and at the appointed time, the Messiah, "the Desire of all nations," whom all nations should, and would desire, He, "in whom all the nations of the earth should be blessed," would come, and fill that "house with glory." Ver. 9. "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." Whoever compares the description of the temple of Solomon, in the first book of Kings, with the most splendid accounts of the second temple, however adorned with costly stones and other magnificent decorations in after ages, must perceive, that the former, being wholly overlaid with pure gold, was incomparably more glorious than the latter in its greatest magnificence; and the Jews themselves allow, that the ark of the covenant, fire from heaven, the Urim and Thummim, the anointing oil, the Shechinah, or visible glory, and the spirit of prophecy, which distinguished the former temple were wanting in this. (Taanith, fol. 56, 1.) In nothing, in fact, could the second temple excel the first in glory, except in the personal presence of "the Desire of all nations," He who is "the glory of the Lord," and the true temple "in whom dwells all the fulness of the Godhead bodily," and who was the true Shechinah of which that of Solomon's temple was merely a type. And if it be admitted that the presence of the promised Messiah was intended, then it will follow that "Jesus of Nazareth" was He; for the second temple, in which as the "Prince of peace" he preached peace and reconciliation with God, has been utterly destroyed for upwards of seventeen hundred years. This illustrious prophecy the ancient Jews correctly applied to the Messiah, though some modern writers have made objections to its exact fulfilment by the advent of Christ. It has been pretended, that the temple in which our Saviour appeared was in reality not a second, but a third temple rebuilt by Herod; but it is certain, that

whatever alterations and additions were made by Herod, it did not constitute an entirely new building. There was a temple for the worship of Jehovah according to the law, during all the forty-six years which were spent in repairing or rebuilding it; and consequently, one part must have been taken down at once, as far as was needful for the purpose, and no more; but the old foundations, and the most essential parts of the structure no doubt remained. In fact no nominal distinction between Zerubbabel's and Herod's temple was ever made by the Jews; but in popular language, both these structures were spoken of as the second temple. On one occasion, Josephus himself mentions only two buildings of the temple; a former in the time of Solomon, and a latter in that of Cyrus; and in the *Chronicon Hebræum*, &c., Vespasian is said to have destroyed the temple four hundred and forty years after it was built. The prophet, indeed, could not have used greater precision of language, consistently with his design of consoling the Jews; for had he adopted such a distinction, it would have led them to expect the demolition of the temple then building, and the erection of another in its stead. It is also undeniable, that the Jews did, in consequence of this prophecy, expect the Messiah to appear in this temple, till after its destruction by Vespasian; they then, in order to evade its application to Jesus of Nazareth, applied it to a third, which they expect at some future period. For the same purpose, other Jewish writers, who are followed by some modern commentators, contend that *חמדה*, *chemdath*, "desire," which is in construction with a plural verb, *רבו*, *oväoo*, "and they shall come," should be read, *חמדוה*, *chemdoh*, "desires,"—"the desirable things of all nations shall come" which they understand of the valuable and rich presents which various nations should bring into the temple. But this alteration, though apparently sanctioned by some of the ancient versions, is not acknowledged by any MS. yet collated; and it was evidently read in the singular by both the Targum and Vulgate, which have, *וירחין חמדה כל עממין*, "and the Desire of all nations shall come," *Et veniet desideratus cunctis gentibus*, "and the Desired Person shall come to all nations." It has also been justly objected to this interpretation, that it is inconsistent with the great solemnity of the introduction; and that the language itself, "the desirable things of all nations shall come," is highly improper, as it should rather have been, "the desirable things of all nations

shall be brought," a sense which **בא**, *ba*, never has in *Kal*, but only in *Hophal*. In fact, no alteration is needed to clear the grammatical construction; for it is a well known Hebraism for a verb or participle to agree with the latter of two connected substantives, though in sense it strictly relates to the former; and thus **יבאו**, *ooväoo*, "they shall come," agrees, not with **המדה**, *chemdath*, "desire," its proper nominative, but with **גוים**, *goyim*, "nations," with which it is in construction. For similar instances the reader is referred to Gen. 4. 10; Lev. 13. 9; 1 Sam. 2. 4; 2 Sam. 10. 9; 1 Ki. 17. 16; Neh. 9. 6; Job 15. 20; 29. 10; 32. 7; Prov. 29. 25; Eccles. 11. 1; Is. 25. 3; Jer. 2. 34, in the Hebrew. To nothing else indeed than the advent of the Messiah can this prophecy refer; and nothing but the presence of the incarnate Son of God could fulfil the prediction, and render "the glory of this latter house greater than of the former." This great event, and this alone, agrees with the whole of the context; with the political convulsions by which it was preceded and followed, and with the great and final religious revolution which it introduced.

§ 6. The place of his birth, Num. 24. 17, 19; Mic. 5. 2. "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." The prophecy contained in ch. v. 1-5, says Dr. Hales, "is perhaps the most important single prophecy in the Old Testament, and the most comprehensive respecting the personal character of the Messiah, and his successive manifestations to the world. It crowns the whole chain of predictions descriptive of the several limitations of the blessed Seed of the woman to the line of Shem, to the family of Abraham, Isaac, and Jacob, to the tribe of Judah, and to the royal house of David, here terminating in his birth at Bethlehem, 'the city of David.' It carefully distinguishes his human nativity from his eternal generation; foretels the rejection of the Israelites and Jews for a season; their final restoration, and the universal peace destined to prevail throughout the earth in the Regeneration. It forms, therefore, the basis of the New Testament, which begins with his human birth at Bethlehem, the miraculous circumstances of which are recorded in the introductions of Matthew's and Luke's Gospels; his eternal generation as the Oracle, or Wisdom, in the sublime introduction of John's Gospel; his

prophetic character, and second coming, illustrated in the four Gospels and Epistles, ending with the prediction of the speedy approach of the latter in the Apocalypse," (Re. 22. 20.) That the ancient Jews understood this prophecy of the Messiah is evident, not only from the decision of the chief priests and scribes (Matt. 2. 6), but also from many of the Jewish writers which are now extant. Jonathan in his Targum expressly applies it to the Messiah; rendering it, "And thou Bethlehem Ephratah, art thou too little to be numbered among the thousands of the house of Judah? From thee before me shall come forth the Messiah to exercise dominion in Israel, whose name is declared of old, from the days of eternity."—*מִנְךָ קָדְמִי יִפְדֶּה מְשִׁיחָא לְמַהֲרִי עֲבִיד שׁוֹלְטָן עַל יִשְׂרָאֵל דִּי שְׂמִירָה אֲמַרֵּר מִלְּקַדְמִין מִיּוֹרֵר עֲלֵמָא*. In the Targum on the Pentateuch ascribed to the same author, on Gen. 35. 21, the tower of Edar, rendered in Micah, "the tower of the flock," and which Jerome says (Epist. 27) was near Bethlehem, and the place where the birth of Jesus Christ was declared to the shepherds, is expressly affirmed to be "the place from which the king Messiah shall be manifested in the end of the days."—*אֲתָרָא דְמַתְמָן עֲתִיד דְאַתְנַלֵּי מִלְּבָא מְשִׁיחָא בְּסוֹף יוֹרֵרָא*. In Pirke Eliezer also (c. 3), the passage in Micah is referred to the Messiah; and "his goings forth from the beginning," is interpreted by *עַד שְׁלֵא נִבְרָא הָעֵלֶם* "when the world was not yet created." See also Talmud Hieros. Berachoth, fol. 5, 1. In fact, nothing can be clearer or more undoubted than the application of this remarkable prophecy; which was fully verified in the birth of our Saviour, by a peculiar act of Providence, at Bethlehem.

§ 7. That a messenger should go before him, Is. 40. 3; Mal. 3. 1; 4. 5. Malachi terminated the illustrious succession of the prophets, and sealed up the volume of prophecy, by proclaiming the sudden appearance of the Lord, whom they sought, in His temple, preceded by that messenger, who, like a harbinger, should prepare his way before Him; the fulfilment of which prediction, by the preaching of John the Baptist, and the advent of Jesus of Nazareth, the true Messiah, and the Lord of life and glory, during the existence of the second temple, fully attests the divinity of his mission, and the Divine inspiration of his prophecy. Compare the account of John the Baptist—his birth, Luke 1. 57;—his habit, Matt. 3. 1; his testimony to Jesus, John 1. 15, 19; 3. 27; Matt. 3. 11; Mark 1. 7;—his preaching, Matt. 3. 1; Mark 1. 1;

Luke 3. 3;—imprisonment by Herod, Luke 3. 19;—and death, Matt. 14. 1; Mark 6. 14; Luke 9. 7.

§ 8. That he was to be born of a virgin, Gen. iii. 15; Is. vii. 14, “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” “Behold *the virgin*,” הַעֲלָמָה, *häälmah*, as the word uniformly signifies (Gen. xxiv. 43; Ex. ii. 8; Ps. lxxviii. 26; Pr. xxx. 19; Ca. i. 3; vi. 8); shall conceive and bear a son, and thou shalt call his name Immanuel. So also St. Matthew, in recording the accomplishment of this prophecy, “Behold, a virgin,” &c., or rather, as ο παρθενος, should have been rendered, as exactly corresponding with the Hebrew הַעֲלָמָה, *häälmah*, “the virgin,” the only one who ever was, or ever shall be, a mother in this way.—Jer. xxxi. 22: “How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man.” נִקְבָּה תִסְבֵּב גִּבּוֹר, literally, A female (“one who is only a woman, not a wife, namely a virgin,” says Cocceius) “shall encompass a man,” or male child: compare Job iii. 3. Which, together with the addition of a new creation, may well be understood to denote the miraculous conception. Hence the Jews have applied it determinately to the Messiah. In Bereshith Rabba (Parash 89), it is said, that as God punished Israel in a virgin, so would he also heal; and in Midrash Tillim, on Ps. ii., R. Huna, in the name of R. Idi, speaking of the sufferings of the Messiah, says, that when his hour is come, God shall say, “I must create him with a new creation; and so he saith, This day I have begotten thee.”

§ 9. That he was to be worshipped by the wise men, Ps. lxxii. 10, 15; Is. lx. 3, 6: which was accordingly fulfilled when he was visited by the Magi, Matt. ii. 1, &c., ver. 11, “And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.” This was according to the universal custom of the people of the East, who never approach the presence of a superior without a present in their hands. This was, as Dr. Doddridge remarks, a most seasonable, providential assistance, to furnish them for a long and expensive journey to Egypt; a country where they were entirely strangers, and yet where they were to stay for a considerable time.

§ 10. That he should be carried into Egypt, Hos. xi. 1. This prophecy doubtless referred ultimately to this event, as it is applied by St. Matthew, ch. ii. 15.

§ 11. That there should be a massacre at Bethlehem, Jer. xxxi. 15; Matt. ii. 16-18. See p. 143, *supra*.

§ 12. That he was to be distinguished by peculiar grace and wisdom, and by the descent of the Holy Spirit upon him, Is. xi. 2; xlii. 1; lxi. 1. This prophecy is expressly referred to the Messiah by the Targumist, who renders, "Behold my servant the Messiah," &c. *הוא עבדך משיחא*, *ha avdi mesheecha*; and it was amply fulfilled in the gentle, lowly, condescending, and beneficent nature of Christ's miracles and personal ministry; his perseverance in the midst of opposition, without engaging in contentious disputation; and his kind and tender dealing with weak and tempted believers. And these prophecies received a full accomplishment by the effusion of the Holy Spirit when he was baptized, Matt. iii. 13; Mark i. 9; Luke iii. 21; John i. 32.

§ 13. That he should be a prophet, Deut. 18. 15; and that he should preach the word of the Lord, Ps. 2. 7; Is. 2. 3; 61. 1; Mic. 4. 2;—of the fulfilment of which the various discourses and parables of our Lord furnish an ample evidence, such as when taken to Jerusalem at twelve years of age, Luke 2. 42;—his conversation with Nicodemus, John 3. 1, &c.;—with the woman of Samaria, 4. 1, &c.;—his discourse on the mount, Matt. 5; 6; 7;—a similar one on the plain, Luke 6. 20;—his discourse with the Pharisees about fasting, Matt. 9. 14; Mark 2. 18; Luke 5. 33; when walking in the corn fields, Matt. 12. 1; Mark 2. 23; Luke 6. 1;—to the twelve apostles, Matt. 10. 2; Mark 3. 13; Luke 6. 13;—about the sin against the Holy Ghost, Matt. 12. 24; Mark 3. 22; Luke 11. 15;—about John the Baptist, Matt. 11. 7; Luke 7. 24;—about the heavenly bread in the synagogue at Capernaum, John 6. 22, &c.;—concerning his mission, 17;—concerning traditions, Matt. 15. 1; Mark 7. 1;—about a sign from heaven, Matt. 16. 1; Mark 8. 11; Luke 12. 54;—by foretelling his sufferings, Matt. 16. 21; 17. 22; Mark 8. 31; Luke 9. 18;—concerning humility and forgiveness, Matt. 18. 1; Mark 9. 33; Luke 9. 46;—by foretelling the destruction of Jerusalem, Luke 13. 34; 17. 20; 21. 5; Matt. 24. 1, &c.; Mark 13. 1, &c.;—his discourse with the Jews about his mission, at the feast of tabernacles, John 7. 11;—his address to the woman taken in adultery, 8. 1;—with the Jews about

his being the light of the world, 12 ;—concerning Abraham's seed, 31 ;—about the Galileans slain by Pilate, 13. 1 ;—about humility and suffering in his cause, 26 ;—about his being the Messiah, at the feast of dedication, John 10. 22 ;—concerning divorces, Matt. 19. 1 ; Mark 10. 1 ;—respecting a rich young man, Matt. 19. 16 ; Mark 10. 17 ; Luke 18. 18 ;—foretelling his sufferings a third time, Matt. 20. 17 ; Mark 10. 32 ; Luke 18. 31 ;—his lamentation over Jerusalem, Luke 19. 41 ;—concerning his mission, 30 ;—concerning the baptism of John, Luke 20. 1 ;—about tribute to Cæsar, Matt. 22. 15 ; Mark 12. 13 ; Luke 20. 20 ;—about the resurrection, Matt. 22. 23 ; Mark 12. 18 ; Luke 20. 27 ;—about the great commandment, Matt. 22. 35 ; Mark 12. 28 ;—about the Messiah as the son of David, Matt. 22. 41 ; Mark 12. 35 ; Luke 20. 41 ;—against the Pharisees, Matt. 23. 1 ; Mark 12. 38 ; Luke 20. 45 ;—his observation on the poor widow's mite, Mark 12. 41 ; Luke 21. 1 ;—discourse on watchfulness, Matt. 24. 42 ; Mark 13. 33 ; Luke 21. 34 ; 12. 35 ;—description of the last judgment, Matt. 24. 31–46 ;—his censure of the contest among the disciples about who should be greatest, Luke 22. 24 ;—about the last supper, Matt. 26. 20 ; Mark 14. 18 ; Luke 22. 14 ;—his discourse to comfort his disciples, John 14. 1, &c. ;—comparing himself to a vine, 15. 1, &c. ;—the promise of the Holy Ghost, 16. 16, 26 ; 15. 26 ; 16. 7 ;—prayer for his disciples, 17. 1, &c. ;—discourse with two disciples going to Emmaus, Luke 24. 13 ; Mark 16. 12 ;—his final instructions, Matt. 28. 18 ; Mark 16. 15 ; Acts 1. 3 ; 22. 17 ;—his *Parables*,—of the unclean spirit, Matt. 12. 1, 3 ; Luke 11. 24 ;—of the sower, Matt. 13. 3 ; Mark 4. 3 ; Luke 8. 5 ;—of the tares, Matt. 13. 24 ;—of the grain of mustard-seed, 13. 31 ; Mark 4. 30 ; Luke 13. 18 ;—of the leaven, Matt. 13. 33 ; Luke 13. 20 ;—of the hidden treasure, Matt. 13. 44 ;—of the pearl of great price, Matt. 13. 45 ;—of the seed opening insensibly, Mark 4. 26 ;—of the net cast into the sea, Matt. 13. 47 ;—of the unmerciful servant, 18. 23 ;—of the laborers in the vineyard, 20. 1 ;—of the two sons sent into the vineyard, 21. 28 ;—of the wicked husbandmen, 33 ; Mark 12. 1 ; Luke 20. 9 ;—of the servant returning from the field, Luke 17. 7 ;—of the ten pounds, Luke 19. 11 ;—of the invitation to the marriage feast, Matt. 22. 1 ; Luke 14. 16 ;—of the man without the wedding garment, Matt. 22. 11 ;—of the ten virgins, 25. 1 ;—of the talents, 14 ;—of the good shepherd, John 10. 1 ;—of the barren fig-tree, Luke 13. 6 ;—of the prodigal son, 15. 11 ;—of the fool-

ish rich man, Luke 12. 13;—of the good Samaritan, 10. 36;—of the rich man and Lazarus, 16. 19;—of the unjust steward, 16. 1;—of the lost sheep, 15. 4; Matt. 18. 12;—of the lost piece of money, Luke 15. 8;—of the importunate widow, 18. 1;—of the Pharisee and publican, Luke 18. 10;—of the nobleman who went to receive a kingdom, 19. 11;—of the creditor who had two debtors, 7. 41.

§ 14. 'That he should work miracles, Isa. 35. 5, of which prophecy the vast multitude of miracles effected by our Lord attests the completion. Thus he changed water into wine, John 2. 1;—cured a nobleman's son of Capernaum, John 1. 46;—the demoniac in the synagogue, Mark 1. 21; Luke 4. 33;—Peter's wife's mother, Matt. 8. 14; Mark 1. 29; Luke 4. 38;—cured a leper, Matt. 8. 1; Mark 1. 39; Luke 5. 12;—the centurion's servant, Matt. 8. 5; Luke 7. 2;—raised the widow's son at Nain, Luke 7. 11;—stilled a tempest, Matt. 8. 24; Mark 4. 35; Luke 8. 22;—cured the demoniac at Gadara, Matt. 8. 28; Mark 5. 1; Luke 8. 27;—a paralytic at Capernaum, Matt. 9. 1; Mark 2. 1; Luke 5. 17;—cured a woman of a bloody issue, Matt. 9. 20; Mark 5. 25; Luke 8. 43;—raised Jairus's daughter, Matt. 8. 25; Mark 5. 41; Luke 8. 54;—gave sight to two blind men, Matt. 9. 27;—cured a dumb demoniac, Matt. 9. 32;—cured a man with a withered hand, Matt. 12. 10; Mark 3. 1; Luke 6. 6;—cured a blind and dumb demoniac, Matt. 12. 22; Luke 11. 14;—fed five thousand, Matt. 14. 14; Mark 6. 30; Luke 9. 10; John 6. 1;—walked on the sea, Matt. 14. 22; Mark 6. 45; John 6. 15;—cured a lame man at the pool of Bethesda, John 5. 2;—cured the Syrophœnician woman's daughter, Matt. 15. 21; Mark 7. 24;—cured a person who was deaf, and had an impediment in his speech, Mark 7. 32;—healed a multitude of various diseases, Matt. 15. 30; fed four thousand, Matt. 15. 32; Mark 8. 1;—cured a blind man, Mark 8. 22;—was transfigured, Matt. 17. 1; Mark 9. 2; Luke 9. 28; 2 Pet. 1. 16;—cured a demoniac, Matt. 17. 14; Mark 9. 17; Luke 9. 22;—healed ten lepers, Luke 17. 12–14;—cured a man born blind, John 9. 1, &c.;—cured an infirm woman, Luke 10. 11;—cured a man who had the dropsy, Luke 14. 1;—raised Lazarus, John 11. 1, &c.;—cured two blind men near Jericho, Matt. 10. 29; Mark 10. 46; Luke 18. 35;—cursed the barren fig-tree, Matt. 21. 17; Mark 11. 12.

§ 15. 'That he should cast the buyers and sellers out of the temple, Ps. 69. 9, which was fulfilled when he cleansed the

temple, as recorded in Matt. 21. 12; Mark 11. 11; Luke 19. 45; John 2. 14.

§ 16. That he should be a priest and offer sacrifices, Ps. 110. 4. This Psalm was probably composed by David after Nathan's prophetic address; and from the grandeur of the subject and the sublimity of the expressions, it is evident that it can only refer, as the ancient Jews fully acknowledged, to the royal dignity, *priesthood*, victories, and triumphs of the Messiah. Accordingly, he died for our sins, Matt. 20. 28; Rom. 4. 25; 5. 6; 1 Cor. 15. 3; Gal. 1. 4; Eph. 5. 2; Heb. 9. 28;—and is our high-priest, Heb. 5. 1, &c.

§ 17. That he should be hated and persecuted, Ps. 22. 6, 35. 7, 12; 109. 2; Is. 49. 7; 53. 3; and that the Jews and Gentiles should conspire to destroy him, Ps. 2. 1; 22. 12; 41. 5; agreeably to which our Lord was taken and carried before Caiaphas, Matt. 26. 57; Mark 14. 53; Luke 22. 56; John 18. 12;—was brought before Pilate, Matt. 27. 11; Mark 15. 1; Luke 23. 2; John 18. 28;—examined by Herod, Luke 23. 6;—and crucified, Matt. 27. 33; Mark 15. 21; Luke 23. 33; John 19. 17.

§ 18. That he should ride triumphantly on an ass into Jerusalem, Ps. 8. 2; Zech. 9. 9; which was actually the case, Matt. 21. 1; Mark 11. 1; Luke 19. 29; John 12. 12. The Rabbins thus expressly refer this prophecy to the Messiah: "When Shapoor, king of Persia, said to Rabbi Samuel, 'You say your Messiah will come upon an ass; I will send him a noble horse;' he replied, 'You have not a horse with a hundred spots like his ass.'" Bab. Sanhed. fol. 98. See also Bereshith Rabba, fol. 66, 2, and 85, 3. Zohar in Gen. fol. 127, 3, in Num. fol. 83, 4, and in Deut. fol. 117, 1, and 118, &c.

§ 19. That he should be sold for thirty pieces of silver, Zech. 11. 12; and that he should be betrayed by one of his familiar friends, Ps. 41. 9; 55. 12; which was fulfilled when Judas betrayed him, Matt. 26. 14, 15. "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver." Probably shekels or staters, as some read, which, reckoning the shekel at 3s. with Prideaux, would amount to about £4 10s., the common price for the meanest slave! See Ex. 21. 32. Matt. 26. 48, 49. "Now he that betrayed him gave them a sign, saying, Whomsoever I shall

kiss, that same is he, hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him." Κατεφιλησεν, *he kissed him affectionately, eagerly, or repeatedly*, from κατα, *intensive*, and φιλεω, *to kiss*, still pretending the most affectionate attachment to our Lord.

§ 20. That his disciples should forsake him, Zech. 13. 7; —fulfilled, Matt. 26. 56; Mark 14. 50–52; John 16. 32; and when denied by Peter, Matt. 26. 69; Mark 14. 66; Luke 22. 54; John 18. 15.

§ 21. That he should be accused by false witnesses, Ps. 27. 12; 35. 11; 109. 2; Compare Matt. 26. 59–61. "Now the Chief Priests, and Elders, and all the Council, sought false witness against Jesus, to put him to death; but found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days." The words of our Lord were widely different from this statement of them; so that the testimony of these witnesses was false, though it had the semblance of truth.

§ 22. That he should not plead upon his trial, Ps. 38. 13; Is. 53. 7; and fulfilled as recorded in Matt. 26. 63; 27. 12–14; Mark 14. 61; 15. 5; Luke 23. 9; John 19. 9; 1 Pet. 2. 23.

§ 23. That he should be insulted, buffeted, and spit upon, Ps. 35. 15, 21;—and should be scourged, Is. 50. 6. "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting." The eastern people always held the beard in great veneration; and to pluck a man's beard is one of the grossest indignities that can be offered. D'Arvieux (tom. iii. p. 214) gives a remarkable instance of an Arab, who, having received a wound in his jaw, chose to hazard his life, rather than suffer the surgeon to cut off his beard. Another instance of the utmost contempt and detestation is spitting. Throughout the East it is highly offensive to spit in any one's presence; and if this is such an indignity, how much more spitting in the face? All this our Lord endured, Matt. 26. 67, 68. "Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, Saying, Prophecy unto us, thou Christ, Who is he that smote thee?" *Buffeted*, εκολαφισαν, "smote him with their fists," as Theophylact interprets, and "smote him with the palms of their hands," ερηπισαν, "smote

him on the cheek with the open hand," as Suidas renders. They offered him every indignity in all its various and vexatious forms. Matt. 27. 26–30. "Then released he Barabbas unto them; and when he had scourged Jesus, he delivered him to be crucified," &c. This of itself was a severe punishment, the flesh being generally cut by the whips used for this purpose; so the poet,—*Horribili sectere flagello*, "To be cut by the horrible whip." Hor. Sat. i. 3, l. 119.

§ 24. That he should be crucified, Ps. 22. 14, 17; John 19. 17, 18. "And he bearing his cross went forth into a place called the place of a scull, which is called in the Hebrew Golgotha: where they crucified him, and two others with him, on either side one, and Jesus in the midst." Crucifixion was not a Jewish but a Roman mode of punishment. The cross was made of two beams, either crossing at the top, at right angles, like a T, or in the middle of their length, like an X: with a piece on the centre of the transverse beam for the accusation, and another piece projecting from the middle, on which the person sat. The cross on which our Lord suffered was of the former kind, being thus represented in all old monuments, coins, and crosses. The body was usually fastened to the upright beam by nailing the feet to it, and on the transverse piece by nailing the hands; and the person was frequently permitted to hang in this situation, till he perished through agony and lack of food. This horrible punishment was usually inflicted only on slaves for the worst of crimes.

§ 25. That they should offer him gall and vinegar to drink, Ps. 22. 15; 69. 21, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Bochart, from a comparison of this passage with John 19. 29, thinks that רֹשֶׁת, *rosh*, is the same herb as the Evangelist calls *υσσωπος*, *hyssop*; a species of which growing in Judea, he proves from Isaac ben Orman, an Arabian writer, to be so bitter as not to be eatable. Theophylact expressly tells us, that the hyssop was added *ως δηλητηριωδες*, as *being deleterious*, or poisonous; and Nonnus, in his paraphrase, says, *Ωρεγεν υσσωπω κεκερασμενον οξος ολεθρου*. "One gave the deadly acid mixed with hyssop."

§ 26. That they should part his garments, and cast lots upon his vesture, Ps. 21. 18; literally fulfilled, Matt. 27. 35; Mark 15. 24; Luke 23. 34; John 19. 23, 24. "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat:

now the coat was without seam, woven from the top throughout." Such was the *χιτων*, or coat, of the Jewish high priest, as described by Josephus, Ant. l. iii. c. 7, § 4. "They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the scripture might be fulfilled, which saith, 'They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.'"

§ 27. That he should be mocked by his enemies, Ps. 22. 6-8 ; 109. 25 : which was literally verified in the experience of our Lord, Matt. 27. 39-44. "And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others ; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God ; let him deliver him now, if he will have him : for he said, I am the Son of God." Or, "if he delight in him," *ει θελει αυτον* ; for Hesychius explains *θελω*, by *ευδοκω*, and *ευδοκησαν*, by *ηγαπησαν* ; and it frequently corresponds in the LXX. to the Hebrew *פָּחַז*, *chaphatz*, which has that signification, and in the very passage (Ps. 22. 8) from which this is a quotation. "The thieves also, which were crucified with him, cast the same in his teeth."

§ 28. That his hands and his feet should be pierced, Zec. xiii. 8 ; Ps. xxii. 10. "For dogs have compassed me : the assembly of the wicked have enclosed me : they pierced my hands and my feet." The textual reading is, *בְּאֵרֵי*, *kaäri*, "as a lion my hands and feet ;" but several MSS. read *בְּאֵרֵי*, *karoo*, and others have *בְּרֵרֵי*, *karoo*, in the margin, which affords the reading adopted by our translators. So the LXX. *ωρουξαν χειρας μου και ποδας*, and also the Vulgate, Syriac, Arabic, and Ethiopic ; and as it clearly applies to the crucifixion of Christ, whose hands and feet were pierced by the nails (John xx. 23-27), there seems scarcely the shadow of a doubt that this is the genuine reading ; especially when it is considered, that the other contains no clear sense at all. The whole difference lies between *wav* and *good*, which might easily be mistaken for each other.

§ 29. That his side should be pierced, Zec. xii. 10 ;—and that a bone of him should not be broken, Ps. xxxiv. 20. "And I will pour upon the house of David, and upon the inhabitants

of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." (Zec. xii. 10.) That this relates to the crucifixion of Jesus of Nazareth, and to his being pierced by the soldier's spear, we have the authority of the inspired apostle John in affirming; and this application agrees with the opinion of some of the ancient Jews, who interpret it of Messiah the son of David, as Moses Hadarson, on Gen. xxviii., though Jarchi and Abarbanel refer it to the death of Messiah the son of Joseph, who they say was to be the suffering Messiah, while the former is to be the triumphant Messiah. "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, 'They shall look on him whom they pierced.'" This was the more remarkable, as Lactantius says (l. iv. c. 26) that it was a common custom to break the legs of criminals upon the cross; which was done, we are told, at the instep with an iron mallet; and appears to have been a kind of *coup de grace*, sooner to put them out of pain. It appears from this account, that the spear went through the pericardium, and pierced the heart; and that the water, or aqueous humor, proceeded from the former, and the blood from the latter. It affords the most decisive evidence that Jesus died for our sins; and thus the conduct of the soldiers was overruled to take away all pretences to the contrary by which his enemies might have attempted to invalidate the reality of his resurrection; and to accomplish two most important prophecies.

§ 30. That he should be patient under his sufferings, Isa. 53. 7; and that he should pray for his enemies, Ps. 109. 4; which was verified by the whole of our Lord's conduct under his ignominious treatment, and especially when he said, "Father, for give them; for they know not what they do." Luke xxiii. 34.

§ 31. That he should die with malefactors, Isa. 53. 9-12;

fulfilled when He was crucified between two thieves, Matt. 27. 38-44; Mark 15. 27, 28; Luke 22. 37; 23. 32, 33, 39-43; John 19. 18, 31-35.

§ 32. That there should be an earthquake at his death, Zech. 14. 4; fulfilled, Matt. 27. 45, 51-54; Mark 15. 33-38; Luke 23. 44, 45; and a remarkable darkness, Amos 5. 20; 8. 9; Zec. 14. 6. See pp. 79, 144.

§ 33. That he should be buried with the rich, Isa. 53. 9. "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth." Rather, as Bishop Lowth and others render, "And his grave was appointed with the wicked; but with the rich man was his tomb;" regarding the *ב* *beth*, in *במורה*, *bemothaiv*, as a radical, and deriving it from *במות*, *bamoth*, a high or elevated place, or a tumulus, the sepulchres among the Hebrews being generally erected on eminences. This was fulfilled in the burial of our Lord by Joseph of Arimathea, Matt. 27. 57-60; Mark 15. 43-46; Luke 23. 50-53; with which the circumstances related by St. John (ch. 19. 39, 40) agree—his burial being that of a rich man. "And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about a hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." Some have objected to the great quantity of spices employed on this occasion; but Josephus states (l. xvii. c. 3, § 4) that 500 servants bearing spices attended the funeral of Herod; and 80 lbs. of opobalsam are said to have been used at the funeral of R. Gamaliel. *Talmud Messec. Semach*, c. 8.

§ 34. That he should rise again from the dead, Ps. 16. 10; "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." The word *hell*, from the Saxon *hillan* or *helan*, to hide, or from *holl*, a cavern, though now used only for the place of torment, anciently denoted the concealed or unseen place of the dead in general; corresponding to the Greek *αἴθης*, i. e. *ο αἴθης τοπος*, the invisible place, and the Hebrew *שאול*, *sheol*, from *שאל* *shaal*, to ask, seek, the place and state of those who are out of the way, and to be sought for. Ps. 30. 3; 41. 10; 118. 17; and Hos. 6. 2, in which, the resurrection on the third day is clearly predicted, see Acts 2. 25-32, and page 80, supra.

§ 35. That he should ascend into heaven, and sit on the

right hand of God, Ps. 16. 11 ; 24. 7 ; 68. 18 ; 110. 1 ; 118. 19 ;—for the fulfilment of these prophecies see Mark 16. 19 ; Luke 24. 51 ; Acts 1. 2–9 ; Eph. 4. 8–10 ; Heb. 4. 14 ; 6. 20 ; 8. 1 ; 1 Peter 3. 22.

§ 36. That his betrayer should die suddenly and miserably, Ps. 55. 15, 23 ; 109. 17 ; and that the potter's field should be bought with the purchase money, Zech. 11. 13, —literally fulfilled, as recorded in Matt. 27. 3–10 ; Acts 1. 16–20 ; and see p. 154.

(21.) Prophecies concerning the *Israelites* or *Jews*, such as the following :

§ 1. That they should be exceedingly multiplied above other nations. And Moses declared to them (Deut. 1. 10), “The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.” This was the promise made by God to Abraham (Gen. 15. 5, 6), which Moses considers now as amply fulfilled. Many suppose this expression to be hyperbolic ; and others, no friends to revelation, think it a vain empty boast, because the stars, in their apprehension, amount to innumerable millions. But, as this refers to the number of stars which appear to the naked eye, which only amount to about 3010 in both hemispheres, the number of the Israelites far exceeded this ; for, independently of women and children, at the last census, they amounted to more than 600,000.

§ 2. That their land should enjoy her sabbaths while they were in captivity, Lev. 26. 33–35. “And I will scatter you among the heathen, and will draw out a sword after you : and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land ; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest ; because it did not rest in your sabbaths, when ye dwelt upon it.” This was fulfilled during the Babylonish captivity : for, from Saul to the captivity are about 490 years, during which period there were 70 sabbaths of years neglected by the Hebrews. Now, the Babylonish captivity lasted 70 years, and during that time the land of Israel rested.

§ 3. That the Babylonish captivity should continue seventy years, Jer. 25. 11. “And this whole land shall be a desolation, and an astonishment ; and these nations shall serve

the king of Babylon seventy years." This prophecy was delivered in the fourth year of Jehoiakim, and began to be accomplished immediately; and it was exactly seventy years from this time to the proclamation of Cyrus for the return of the Jews.

§ 4. That their king, Zedekiah, should be taken captive to Babylon, Ezek. 12. 13. "My net also will I spread upon him, and he shall be taken in my snare: and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it, though he shall die there." This was to intimate, that though he escaped out of the city, the Chaldeans should overtake him, and carry him to Babylon. Jeremiah had predicted, that his "eyes should see the eyes of the king of Babylon" (ch. 32. 4, 5), and here Ezekiel foretold, that he should not see Babylon, though he should die there; and Josephus says that he thought the two prophecies so inconsistent with each other, that he believed neither: yet both were exactly fulfilled, and the enigma of Ezekiel explained, when Zedekiah was brought to Nebuchadnezzar at Riblah, where he had his eyes put out, and was then carried to Babylon, and there died, 2 Kings 25. 7.

§ 5. That they should never more, after that period, be guilty of idolatry, Ezek. 23. 27. "Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more." These severe judgments shall effectually deter you from idolatry, and make you abhor the least approaches to it. This often repeated prediction has received a most wonderful accomplishment. For neither the authority, frowns, examples, nor favor of their conquerors or powerful neighbors, nor their own fears, hopes, interests, or predilection for the sensual worship of idols, could prevail with them to run into gross idolatry, either during the captivity, or ever afterwards, to the present day, a period of 2414 years!

§ 6. That they should be conquered by the Romans, Deut. 28. 49-51. "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young: and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn,

wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee." Though the Chaldeans are frequently described under the figure of an eagle, yet these verses especially predict the desolations brought on the Jews by the Romans: who came from a country far more distant than Chaldea; whose conquests were as rapid as the eagle's flight, and whose standard bore this very figure; who spake a language to which the Jews were then entire strangers, being wholly unlike the Hebrew, of which the Chaldee was merely a dialect; whose appearance and victories were terrible; and whose yoke was a yoke of iron, and the havoc which they made tremendous.

§7. That they should endure the most dreadful distress in the siege, Deut. xxviii. 52-57. "And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: so that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: so that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates." The Roman armies at length besieged, sacked, and utterly desolated Jerusalem; and during this siege, the famine was so extreme, that even rich and delicate persons, both men and women, ate their own children, and concealed the horrible repast lest others should tear it from them. Josephus (*De Bell. Jud.* l. vii. c. 2) gives a dreadful detail respecting a woman named Mary, who, in the extremi-

ty of the famine, during the siege, killed her sucking child, roasted, and had eaten part of it, when discovered by the soldiers! "Women snatched the food out of the very mouths of their husbands, and sons of their fathers, and (what is most miserable) mothers of their infants." (Josephus, *De Bell.* l. v. c. 10, § 3.) "In every house, if there appeared any semblance of food, a battle ensued, and the dearest friends and relations fought with one another; snatching away the miserable provisions of life." (l. vi. c. 3, § 3.) "A woman distinguished by birth and wealth, after she had been plundered by the tyrants (or soldiers) of all her possessions,—boiling her own sucking child, ate half of him, and concealing the other half, reserved it for another time!" (l. vi. c. 3, § 4.)

§ 8. That they should be left few in number, *Deut.* xxviii. 62. "And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God." In the siege of Jerusalem, there died 1,100,000 persons, and more than 90,000 were carried captive; and, having afterwards provoked the Romans by their crimes and rebellions, they persecuted them nearly to extirpation; to which, if the tens of thousands which were slaughtered year after year in every country be added, it appears wonderful that there were any remains left.

§ 9. That they should be scattered into all nations, and treated with the greatest cruelty, *Deut.* xxviii. 63–67. "And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to naught; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life. In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see." After the conquest of their country by the Romans, Hadrian, by a public decree, ratified by the

Senate, forbade any Jew to come even within sight of Judea ; and hence they were dispersed over every quarter of the globe, where they found no alleviation or respite from misery. In no country are they treated as denizens : all suspect them as enemies, and behave to them as aliens ; if they do not, as has been too frequently the case, harass, oppress, and persecute them, even unto death.

§ 10. That they should be sold as slaves, Deut. xxviii. 68. “ And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again : and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.” This verse seems especially to point out an event, which took place subsequent to the destruction of Jerusalem by Titus, and the desolation made by Adrian. Numbers of the captives were sent by sea into Egypt (as well as into other countries), and sold for slaves at a vile price, and for the meanest offices ; and many thousands were left to perish from want ; for the multitude was so great, that purchasers could not be found for them all at any price !

§ 11. That their children should be forcibly taken from them, Deut. xxviii. 32. “ Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long : and there shall be no might in thine hand.” In several countries, particularly in Spain and Portugal, the children of the Jews have been taken from them, by order of the government, to be educated in the Popish faith. There have been some instances of such cruelty even in Protestant countries.

§ 12. That they should there be compelled to worship idols, Deut. 28. 36. “ The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known : and there shalt thou serve other gods, wood and stone.” The Israelites who were carried captive by the Assyrians, and many of the Jews in Chaldea, were finally incorporated with the nations among whom they lived, and were given up for their idolatry. It is probable, however, that this refers to Jews being compelled, in Popish countries, to conceal their religion, and profess that of the Romish Church.

§ 13. That they should become a proverb and by-word, Deut. 28. 37. “ And thou shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord

shall lead thee." The name of Jew has long been a proverbial mark of detestation and contempt, among all the nations whither they have been dispersed, and is so to this day, whether among Christians, Mohammedans, or Pagans.

§ 14. That nevertheless they should continue to be preserved a distinct people, Num. 23. 10. "Lo, the people shall dwell alone, and shall not be reckoned among the nations." They shall ever be a distinct nation. This prophecy has been literally fulfilled through a period of 3300 years to the present day. For, notwithstanding their captivities and dispersion through every country on the face of the globe, they still "dwell alone, and are not reckoned among the nations;" they have been preserved from being confounded with their conquerors and oppressors in foreign lands, in a manner absolutely unprecedented in the annals of the world. Nothing can account for it, but the special Providence of God, to fulfil his pleasure, as declared to the prophet Jeremiah, (ch. 31. 35-37.) "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." As surely as the heavenly bodies shall continue their settled course, according to the appointment of the Creator, to the end of time; and as the raging sea obeys His mandate: so surely shall the Israelites continue a distinct people. Hitherto this prophecy has received a literal and most wonderful accomplishment: the Jews, dispersed among all nations, are yet not confounded with any, but remain a distinct people among all the inhabitants of the earth; while the great and mighty monarchies, which successfully subdued and oppressed the people of God, are vanished as a dream, and their very names as well as power have become extinct in the world.

(22.) Prophecies of our Saviour respecting the destruction of Jerusalem.

Jerusalem, the ancient capital of Judea, is situated in long. 35 deg. 20. min. E., lat. 31 deg. 47 min. 47 sec. N.; and, according to the best authorities, 136 miles S. W. of Damas-

cus, 34 miles S. of Shechem or Nablous, 45 miles E. of Jaffa, 27 miles N. of Hebron, and about 20 miles W. of Jericho. The city of Jerusalem was built on hills, and encompassed with mountains (Ps. cxxv. 2), in a stony and barren soil, and was about 16 furlongs in length, says Strabo, (l. xvi.) The ancient city of *Jebus*, taken by David from the Jebusites, was not large; and stood on a mountain south of that on which the temple was erected. Here David built a new city, called the city of David, wherein was the royal palace. Between these two mountains lay the valley of Millo, filled up by David and Solomon; and after the reign of Manasseh, another city is mentioned called the *second*. The Maccabees considerably enlarged Jerusalem on the north, enclosing a third hill; and Josephus mentions a fourth hill, called *Bezetha*, which Agrippa joined to the former: this new city lay north of the temple, along the brook Kidron. Thus, according to the prophecy of Zechariah (ch. ii. 4), Josephus informs us (Bel. l. v. c. 4, § 2), that Jerusalem actually overflowed with inhabitants, and gradually extended itself beyond its walls, and that Herod Agrippa fortified the new part, called *Bezetha*.

§ 1. The signs by which it was to be preceded.

(i.) The FIRST SIGN, the appearance of false Christs, or Messiahs, Luke xxi. 8.

“And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them.” Such were Simon Magus (Acts viii. 9, 10), Dositheus the Samaritan (Origen, Cont. Cels. l. 1); Theudas, when Fadus was procurator (Joseph. Ant. l. xx. c. 4, § 1); and the numerous impostors who arose when Felix was procurator, who “were apprehended and killed every day,” (Ibid. c. 7, § 5.)

(ii.) The SECOND SIGN, Wars and commotions, Luke xxi. 9, 10.

“But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass: but the end is not by and by.” These may be seen in Josephus; and especially as to the *rumors* of wars when Caligula ordered his statue to be set up in the temple. Ant. l. xviii. c. 9. Bel. l. ii. c. 10.

“Then said he unto them, Nation shall rise against nation, and kingdom against kingdom.”—This portended the dissensions, insurrections, and mutual slaughter of the Jews, and those of other nations, who resided in the same cities, in

which thousands perished ; the open wars of different tetrarchies ; and the civil wars in Italy between Otho and Vitellius Josephus, Ant. l. xx. Bel. l. ii.

(iii.) The THIRD SIGN, Great earthquakes, Luke xxi. 11.

“And great earthquakes shall be in divers places, and famines, and pestilences.”—As that at Crete, Smyrna, Miletus, Chios, Samos (see Grotius), Rome (Tacit. l. xii.), Laodicea (Idem, l. xiv.), Hierapolis and Colosse, Campania (Seneca, Nat. Quæst. l. vi. c. i.), and Judea, (Josephus, Bel. l. iv. c. 4.)

(iv.) FOURTH SIGN, Famines and pestilences, ib.

Thus there was a famine predicted by Agabus (Acts xi. 28), which was probably that which took place in the fourth year of Claudius, which continued for several years, and in which, says Josephus (Ant. lib. xx. c. 2), “many died for want of food.”

(v.) The FIFTH SIGN, Sights and signs from heaven, ib.

“And fearful sights and great signs shall there be from heaven.”—Josephus, in the preface to his history of the Jewish wars, relates, that a star hung over the city like a sword, and a comet continued a whole year ; that the people being at the feast of unleavened bread, at the ninth hour of the night, a great light shone around the altar and temple, and continued an hour ; that a cow led to sacrifice brought forth a lamb ; that just before sun-set chariots and armies were seen all over the country fighting in the clouds, and besieging cities, &c. &c.

(vi.) The SIXTH SIGN, the persecution of the Christians, Luke xxi. 12–19.

“But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name’s sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer : for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends ; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name’s sake. But there shall not a hair of your head perish. In your patience possess ye your souls.”—The Acts of the Apostles, and the history of the persecutions under Nero, furnish a complete verification of this prophecy. See pages 82, 83, supra.

(vii.) The SEVENTH SIGN, the preaching of the Gospel

throughout the world, Mark xiii. 10. "The Gospel must first be published among all nations," for the fulfilment of which see p. 43, *supra*.

§ 2. The circumstances of the destruction of Jerusalem.

(i.) The surrounding it by the Roman armies, Luke xxi. 20. "And when ye shall see Jerusalem encompassed with armies, then know that the desolation thereof is nigh." Luke xix. 43, "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side." "*Cast a trench,*" or "*cast a bank,*" or *rampart*, *χαράξ*. This was literally fulfilled when Jerusalem was besieged by Titus; who surrounded it with a wall of circumvallation in three days, though not less than thirty-nine furlongs in circumference; and when this was effected, the Jews were so *enclosed on every side*, that no person could escape from the city, and no provision could be brought in. See Josephus, Bel. l. v. c. 12.

(ii.) The escape of the Christians who were then at Jerusalem, from it. Luke xxi. 21. "Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto." Accordingly, when Cestius Gallus came against Jerusalem, and unexpectedly raised the siege, Josephus (Bel. l. ii. c. 19, 20) states, that many of the noble Jews departed out of the city, as out of a sinking ship; and, when Vespasian afterwards drew towards it, a great multitude fled to the mountains, (Ibid. l. iv. c. 8.) And we learn from Eusebius (Hist. Eccles. l. iii. c. 5), and Epiphanius (Adver. Nazar. l. i. tom. 2), that at this juncture, all who believed in Christ left Jerusalem, and removed to Pella, and other places beyond Jordan; and so escaped the general shipwreck of their country, that we do not read of one who perished in Jerusalem.

(iii.) The appearance of false Christs and false prophets during the siege, Matt. xxiv. 23-26. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not." Our Lord not only foretels the appearance of these impostors, but also the *manner* and

circumstance of their conduct. Accordingly Josephus (Ant. l. xx. c. 7, Bel. l. ii. c. 13) says, that many impostors persuaded the people to follow them to the *desert*, promising them *signs* and *wonders* done by the providence of God. (See also Acts xxi. 38; Ant. l. xx. c. 7; Bel. l. vii. c. 11.) One persuaded the people to go up into *the temple*, which being set on fire by the Romans, 6000 perished in the flames, Bel. l. vi. c. 5.

(iv.) The miseries of the Jews during and subsequent to the siege, Luke xxi. 22-24. "For these be the days of vengeance, that all things which are written may be fulfilled. But wo unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations." Those who perished in the siege were 1,100,000, besides vast numbers who were slain at other times and places; and nearly 100,000 were taken and sold for slaves; and their nation has been dispersed in the countries for upwards of 1700 years, while their city has been trodden under foot of the Romans, Saracens, Mamalukes, Franks, and Turks, who possess it to this day. The miseries they endured were such, that our Lord, foreseeing these evils, turned to the women who followed him to the crucifixion, and said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us." (See Luke xxiii. 28-30.) The destruction of Jerusalem, and the final desolation of the Jewish state, was an evil associated with so many miseries, that sterility, which had otherwise been considered an opprobrium, was accounted a circumstance most felicitous. No history can furnish us with a parallel to the calamities and miseries of the Jews; rapine and murder, famine and pestilence within; fire and sword, and all the terrors of war without. Our Saviour himself wept at the foresight of these calamities; and it is almost impossible for persons of any humanity to read the relation of them in Josephus without weeping also. He might justly affirm, "if the misfortunes of all, from the beginning of the world, were compared with those of the Jews, they would appear much inferior in the comparison." Præm. § 4.

(v.) The total destruction of the temple and city, Matt. xxiv. 2. "And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Luke xix. 44, "And they shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke xxi. 24, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Josephus (Bel. l. vii. c. 1) says, that "Cæsar gave orders that they should now demolish the whole city and temple, except the three towers Phaselus, Hippicus, and Mariamne, and a part of the western wall; but all the rest was laid so completely even with the ground, by those who dug it up from the foundation, that there was nothing left to make those who came thither believe it had ever been inhabited." The Jewish writers also inform us, that Turnus Rufus, whom Titus had left in command, *ploughed* up the very foundations of the temple. When Dr. Richardson visited this sacred spot in 1818, he found one part of Mount Zion supporting a crop of barley, and another undergoing the labor of the *plough*: the soil turned up consisted of stone and lime mixed with earth, such as is usually met with in foundations of ruined cities. It is nearly a mile in circumference; is highest on the west side; and, towards the east, falls down in broad terraces on the upper part of the mountain, as it slopes down towards the brook Kedron. (Travels, v. ii. p. 348.) Thus was literally fulfilled the ancient prophecy of Micah also (Mic. iii. 12), "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." The *Jerusalem* of Sacred History then is no more. And, after having been successively destroyed by the Babylonians and Romans, and taken by the Saracens, Crusaders, and Turks, in the possession of the latter of whom it still continues, not a vestige remains of the capital of David and Solomon; not a monument of Jewish times is standing. The very course of the walls is changed, and the boundaries of the ancient city are become doubtful. The monks pretend to show the sites of the sacred places; but they have not the slightest pretensions to even a probable identity with the real places. The Jerusalem that now is, however, called by the Arabs *El Kouds*, or "the holy city," is still a respectable, good-looking town, of an irregular shape: it is surrounded by

high embattled walls, enclosing an area not exceeding two miles and a half, and occupying two small hills, having the valley of Jehoshaphat on the east, the valley of Siloam and Gehinnom on the south, and the valley of Rephaim on the west; and containing a population variously estimated at from 20,000 to 30,000 souls.

(23.) Prophecies respecting Anti-christ, the man of sin, or the grand apostacy from the faith.

2 Thess. ii. 3-14. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

This Epistle bears the highest evidence of its divine inspiration, in this representation which it contains of the papal power, under the characters of the "Man of sin," and the "Mystery of iniquity." The true Christian worship is, the worship of the one only God, through the one only Mediator, the man Christ Jesus; and from this worship the church of Rome has most notoriously departed, by substituting other mediators, invoking and adoring saints and angels, worshipping images, adoring the host, &c. It follows, therefore,

that "the man of sin" is the Pope; not only on account of the disgraceful lives of many of them, but by means of their scandalous doctrines and principles; dispensing with the most necessary duties, selling pardons and indulgences for the most abominable crimes, and perverting the worship of God to the grossest superstition and idolatry. He also, like the false apostle Judas, is "the son of perdition;" whether actively, as being the cause of destruction to others, or passively, as being devoted to destruction himself. "He opposeth;" he is the great adversary of God and man; persecuting and destroying, by crusades, inquisitions, and massacres, those Christians who prefer the word of God to the authority of men. "He exalteth himself above all that is called God, or is worshipped;" not only above inferior magistrates, but also above bishops and primates, kings and emperors; nay, not only above kings and emperors, but also above Christ, and God himself; "making even the word of God of none effect by his traditions," forbidding what God has commanded, as marriage, the use of the Scriptures, &c.; and commanding, or allowing, what God has forbidden, as idolatry, persecution, &c. "So that he, as God, sitteth in the temple of God, showing himself that he is God." His "sitting in the temple of God" implies plainly his having a seat in the Christian church: and he sitteth there, "as God," especially at his inauguration, when he sits upon the high altar in St. Peter's church, and makes the table of the Lord his footstool, and in that position receives adoration. At all times he exercises divine authority in the church; "showing himself that he is God;" affecting divine titles, and asserting that his decrees are of the same, or greater authority, than the word of God. The foundation of popery was laid in the apostles' days; but several ages passed before the building was completed, and "the man of sin revealed," in full perfection; when that "which hindered," the Roman empire, was dissolved. "His coming is after the energy of Satan, with all power, and signs, and lying wonders," &c. and does it require any particular proof, that the pretensions of the Pope, and the corruptions of the church of Rome, are all supported and authorized by feigned visions and miracles, by pious frauds, and impositions of every kind? But, how much soever "the man of sin" may be exalted, and how long soever he may reign, yet, at last, "the Lord shall consume

him with the Spirit of his mouth, and shall destroy him with the brightness of his coming."

The same Anti-christian power is denoted by the Apostle in 1 Tim. iv. 1-5. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer."

This prophecy is manifestly similar in the general subject to that in the second Epistle to the Thessalonians, though it differs in the particular circumstance: and exactly corresponds with that of the prophet Daniel on the same subject, (Dan. xi. 38.) This important prediction might be more correctly rendered, "Now the Spirit speaketh expressly, that in the latter times some shall apostatize from the faith, giving heed to erroneous spirits, and doctrines concerning demons, through the hypocrisy of liars, having their consciences seared with a hot iron, forbidding to marry, and commanding to abstain from meats," &c. How applicable these particulars are to the corruptions of the church of Rome need scarcely be insisted on. The worship of saints and angels in that church is essentially the same with the worship of demons among the heathen; which has been established in the world by books forged in the name of the apostles and saints, by lying legends of their lives, by false miracles, ascribed to their relics, and by fabulous dreams and relations; while celibacy was enjoined and practised under pretence of chastity, and abstinence under pretence of devotion. None but the Spirit of God could foresee and foretel these remarkable events.

(24.) Prophecies respecting the seven churches of Asia.

§ 1. Concerning the church of *Ephesus*, Rev. ii. 1-7. Ephesus, a much celebrated city of Ionia, in Asia Minor, and the metropolis of pro-consular Asia, was situated on the river Cayster, and on the side of a hill, about 35 miles north of Miletus, 40 south of Smyrna, 100 west of Laodicea, and 5 miles from the Ægean sea. It was particularly famous for a

magnificent temple of Diana, 425 feet long, and 200 broad; which was supported by 127 columns 70 feet high. It had become a ruinous place when the emperor Justinian filled Constantinople with its statues, and raised the church of St. Sophia on its columns, A. D. 528–566; and all that remains of this once splendid city, about half a mile from the village of Aiasaluck, when visited by Dr. Chandler, was inhabited by “a few Greek peasants, living in extreme wretchedness, dependance, and insensibility.” An American clergyman who visited it in 1821, says, “not a human being lives in Ephesus; and at Aiasaluck there are merely a few Turkish huts.” The candlestick has now been removed out of its place.

§ 2. Concerning the church of *Smyrna*, Rev. ii. 8–11. Smyrna, now Ismir, is a celebrated city of Asia Minor, situated on the shore of the Ægean sea, about 183 miles W. by S. of Constantinople, 100 miles N. of Rhodes, and between 40 and 45 miles N. W. of Ephesus, in lat. $38^{\circ} 29'$ N. and long. $27^{\circ} 25'$ E. It is at present about four miles in circumference, extending about a mile along the shore, and has a very handsome appearance; its population is about 120,000 souls.

§ 3. Concerning the church of *Pergamos*, Rev. ii. 12–17. Pergamos, now Bergamo, the ancient metropolis of Mysia, and the residence of the Attalian kings, is situated on the river Caicus, about 60 miles north of Smyrna, long. 27° E. lat. $39^{\circ} 11'$ N. It still retains some measure of its ancient importance; containing a population of about 15,000 souls; and having nine or ten mosques, two churches, and one synagogue.

§ 4. Concerning the church of *Thyatira*, Rev. ii. 18–29. Thyatira, now Ak-hissar, is situated on a branch of the Caicus, in an extensive plain, between Pergamos and Sardis, 48 miles S. E. of the former, and 10 hours N. W. of the latter, and about long. $27^{\circ} 49'$ E., lat. $38^{\circ} 45'$ N. It consists of about 1000 houses and 200 or 300 huts, nine mosques, one Greek church, and one Armenian; but the streets are narrow and dirty, and every thing marks poverty and degradation.

§ 5. Concerning the church of *Sardis*, Rev. iii. 1–7. Sardis, the once proud capital of Lydia, and the residence of its opulent monarchs, is now reduced to a wretched Turkish village called Sart, the habitation of herdsmen, buffaloes, and oxen, situated at the foot of mount Tmolus, on the banks of the Pactolus, between thirty and forty miles east from Smyrna,

about long. $28^{\circ} 5'$ E., and lat. $38^{\circ} 25'$ N. The ruins of Sardis are peculiarly grand, and lift up their heads, as if to assert their ancient glory; but it now contains not a single Christian family.

§ 6. Concerning the church of *Philadelphia*, Rev. iii. 8-14. Philadelphia, so called from its founder Attalus Philadelphus, still exists in the town called Allah-shehr, "the city of God,"—"a column in a scene of ruins." It is situated on the slopes of three or four hills, the roots of mount Tmolus, by the river Cogamus, 27 miles E. S. E. from Sardis, about long. $28^{\circ} 40'$, lat. $38^{\circ} 23'$. The number of houses is said to be about 3000, of which 250 are Greek, the rest Turkish; and the Christians have 25 places of worship, 5 of them large and regular churches, a resident bishop, and 20 inferior clergy.

§ 7. Concerning the church of *Laodicea*, Rev. iii. 15-19. Laodicea and Hierapolis were both cities of Phrygia in Asia Minor, between which, and equidistant from each, was situated Colosse. Laodicea was situated near the Lycus, about 63 miles east of Ephesus; and became one of the largest and richest towns in Phrygia, vying in power with the maritime cities. It is now called Eski-hissar, the old castle; and besides the whole surface within the city's wall being strewed with pedestals and fragments, the ruins of an amphitheatre, a magnificent odeum, and other public buildings, attest its former splendor and magnificence. But, when visited by Dr. Chandler, all was silence and solitude; and a fox, first discovered by his ears peeping over a brow, was the only inhabitant of Laodicea.

(25.) The prophecies concerning the church and the world contained in the Revelation of St. John.

§ 1. The opening of the seven seals.

(i.) The first seal, Rev. 6. 1, 2. "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." This seems to be a representation of the person and dignity of Christ, and the mild and beneficent triumphs of his Gospel over all the powers of paganism. Accordingly, accurate historians are of opinion, that Christianity spread more rapidly and extensively just after this time (A. D. 96), than it had done before.

(ii.) The second seal, Rev. 6. 3, 4. "And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword." This refers to the divine judgments of God on the enemies of Christianity under Trajan and Hadrian, from A. D. 100 to 138, in which period, by the most horrid wars and slaughters, 580,000 Jews, and even a greater number of Greeks and Romans, are computed to have perished.

(iii.) The third seal, Rev. 6. 5, 6. "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." This indicates the dreadful scarcities with which Christ fought against the enemies of his church, in the time of the Antonines, from A. D. 138 to 193; during which, all the care of the emperors and their ministers could only just prevent the horrors of entire famine. The word "measure," *chænix*, signifies a measure containing one wine quart, and the twelfth part of a quart. This measure was one man's daily allowance, as a penny, $7\frac{1}{2}d.$, was his daily wages.

(iv.) The fourth seal, Rev. 6. 7, 8. "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." This seal describes the dreadful punishment of the persecuting Roman empire, by sword, pestilence, and famine, from about A. D. 211 to 270.

(v.) The fifth seal, Rev. vi. 9-11. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was

said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled." This seal seems a prediction of the terrible persecution under Dioclesian and Maximian, from A. D. 270 to 304, which lasted longer, and was far more bloody, than any or all by which it was preceded, whence it was called "the era of the martyrs."

(vi.) The sixth seal, Rev. vi. 12-19. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" This was an emblem of great revolutions in the civil and religious state of the world, attended by vast commotions of every kind; and represents the total subversion of the persecuting power by the victories of Constantine, and by his accession to the imperial throne, and the entire and universal change which took place at that time, from A. D. 304 to 323. The great lights of the heathen world were eclipsed and obscured—the heathen emperors and Cæsars were slain, the heathen priests and augurs extirpated, and heathen officers and magistrates removed, the heathen temples demolished, and their revenues appropriated to better uses. The seventh chapter is a continuation of the sixth seal; and is a description of the state of the church in the time of Constantine, of the peace and protection it should enjoy under the civil powers, and of the great accession that there should be made to it, both of the Jews and Gentiles. Eusebius and Lactantius, who were contemporary writers, bear their testimony to the completion of this prophecy; and one of the medals of Constantine, bearing on the reverse *beata tranquillitas*, "blessed tranquillity," is a confirmation of their testimony. All the historians who have written of these times also bear witness

of the vast numbers both of Jews and Gentiles who were converted to the Christian religion. See Sulpicius Severus, l. ii. p. 100. Socrat. Hist. l. i. c. 15-20. Sozomen. l. ii. c. 5-8, &c.

(vii.) The seventh seal, and the seven trumpets which it comprised, Rev. 8. 1-6.

(§ 1.) The first trumpet, Rev. viii. 7. "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up." This refers to the irruptions of the barbarous nations into the Roman empire, from A. D. 338 to 412; and principally to the incursions of the Goths under Alaric, who, after spreading desolation by fire and sword throughout the provinces, took and plundered Rome, A. D. 410, and slew all, without distinction of rank, sex, or age.

(§ 2.) The second trumpet, Rev. viii. 8, 9. "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." This is an emblem of a mighty destructive warrior; and seems to refer to Attila and his Huns, who, after Alaric, ravaged the empire during 14 years, massacring, plundering, and destroying all before him in the most barbarous manner. This period probably includes the calamities which befell the empire from A. D. 412 to 450.

(§ 3.) The third trumpet, Rev. viii. 10, 11. "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." This seems to refer to Genseric, who, soon after Attila's retreat, unexpectedly invaded the empire with 300,000 Vandals and Moors, besieged and took Rome, and abandoned it to the ravages of his troops, from A. D. 450 to 456. As this assault was made on the source of the Roman power and prosperity, and as he was a bigoted Arian, and a cruel persecutor of the orthodox, he may justly be said to poison the fountains.

(§ 4.) The fourth trumpet, Rev. viii. 12, 13. "And the fourth angel sounded, and the third part of the sun was smitten,

and the third part of the moon, and the third part of the stars ; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound !” The splendor of the Roman sun, after the ravages of Genseric, shone with a feeble and expiring light, during eight short and turbulent reigns, till it was extinguished by Odoacer, king of the Heruli, under Momyllus, called in derision Augustulus, or the little Augustus, A. D. 476, and its subordinate luminaries, which faintly shone in the senate and consuls, expired, after several changes, in A. D. 566 ; when the whole form of the ancient government was subverted, and Rome itself was reduced, from being the empress of the world, to a poor dukedom, tributary to the Exarch of Ravenna.

(§ 5.) The fifth trumpet, Rev. ix. 1-12. “ And the fifth angel sounded, and I saw a star fall from heaven unto the earth : and to him was given the key of the bottomless pit. And he opened the bottomless pit ; and there arose a smoke out of the pit, as the smoke of a great furnace ; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth : and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree ; but only those men which have not the seal of God in their foreheads.” The “ fallen star,” probably denotes the bishop and church of Rome, which, by the corruptions of which it was the source, centre, and principal support, opened the door for Mohammed and his imposture, which is represented by the smoke ascending from the bottomless pit. The locusts are the great armies of Arabians, which the impostor raised, to spread desolation through the nations ; and it is remarkable, that when Yezed was marching his army to invade Syria, Abubeker charged him, to destroy no palm-trees, nor burn any fields of corn, to cut down no fruit-trees, nor do any mischief to cattle, only such as he killed to eat. The injury was to be done “ only to those men which have not the seal of God in their foreheads,” i. e. corrupt and idolatrous Christians ; against whom the Saracens chiefly prevailed. “ And to them it was given that they should not kill them.” That

is, should not kill them as a political body, state, or empire; and accordingly, however they desolated the Greek and Latin churches, they could not extirpate them, nor gain possession of the empire. "But that they should be tormented five months." Five prophetic months, each consisting of 30 days, and each day denoting a year, amount to 150 years; and accordingly, from the time that Mohammed began to propagate his imposture, A. D. 612, to the building of Bagdad, when they ceased from their ravages, A. D. 763, are just 150 years. "And their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men," &c.

(§ 6.) The sixth trumpet, Rev. ix. 13-21. "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone; and the heads of the horses were as the heads of lions, and out of their mouths issued fire and smoke and brimstone." "Breastplates of fire, jacinth, and brimstone." This appears to point out the scarlet, blue, and yellow colors, for which the Turks have always been remarkable. The "four angels bound in the Euphrates" denote their four sultanies bordering on that river, where they were confined till after the period of the Crusades. The time for which they were prepared, "an hour, and a day, and a month, and a year," computing a year for each day, amounts to 391 years, 15 days; and from their first conquest over the Christians, A. D. 1281, to the taking of Camenic from the Poles, A. D. 1672, which was the last conquest by which their dominion was extended, is exactly that period. "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth,

and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." That is, those of the Latin and Greek churches, who escaped destruction, still persisted in their idolatrous worship of demons, &c.

The prophecy contained in the *little book*, Rev. x. This little book was a kind of appendix to the larger book, and appears to have contained the former part of the succeeding chapter (ch. xi. 1-14); which is an important supplement to the ninth chapter, as it gives a general account of the state of the western church, and all connected with it, during the period of the fifth and sixth trumpets.

The *prophesying of the two witnesses in sackcloth*, Rev. xi. "And there was given me a reed like unto a rod: and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein." This denoted, that during the predicted period, there should be a small number of true Christians, who conformed to the rule and measure of God's word. "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses; and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth," &c. The court of the temple being "given to the Gentiles," intimates, that the greater part should be only Christians in name, but Gentiles in wickedness, idolatry, and persecution; which should continue 42 months, or 1260 prophetic days, or years, during which a succession of witnesses should be raised up to bear testimony to the truth. This refers to the idolatry and tyranny of the church of Rome; and is probably to be dated from the time the pope became universal bishop, A. D. 606, or when he was established a temporal prince, A. D. 756.

The *persecutions of the dragon and beast*, Rev. xii., xiii. 1-10. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like

unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion : and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death ; and his deadly wound was healed : and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast : and they worshipped the beast, saying, Who is like unto the beast : who is able to make war with him ? And there was given unto him a mouth speaking great things and blasphemies ; and power was given unto him to continue forty and two months," &c. This beast, the same as Daniel's fourth beast (Dan. 7. 7), is the Roman or Latin empire, whose capital was seated on seven hills, was divided into ten kingdoms, and received its power from "the dragon," or the idolatrous heathen empire. Both imperial and papal Rome have arrogated to themselves the most blasphemous titles ; and the number of pious Christians who have fallen a sacrifice to the latter is incalculable. The term of his power also exactly coincides with that during which "the two witnesses prophesied in sackcloth," (ch. 11. 3.)

The *second beast*, Rev. 13. 11-18. "And I beheld another beast coming up out of the earth ; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast ; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads ; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast : for it is the number of a man ; and his number is Six hundred threescore and six." This second beast is the spiritual Latin empire, or

the Roman hierarchy, or body of the clergy regular and secular, denoted by its two horns; with which its pretended miracles, image worship, mark of the cross, excommunications from secular privileges, and name agree. The latter, whether we take *Λατεινος*, *Lateinos*, or רומיית, *Romiith*, or η Λατινη βασιλεια, "the Latin kingdom," equally amounts to 666.

The state of the church in the wilderness, and the reformation from, and fall of Popery, Rev. xv. This chapter contains a vision of the true "church, in the wilderness," during the period of the domination of the beast and its image, and the emblematical representations of the progressive reformation from popery. The first angel (v. 6, 7) probably refers to the dawning of the reformation in the 12th, 13th, and 14th centuries, particularly to the Waldenses and Albigenses; the second (ver. 8), to the Bohemians, with John Huss and Jerome of Prague, in the 15th century; and the third, to Luther and his coadjutors, who protested against popery as a damnable religion. But the voices of these angels not having due influence and effect, the judgments of God, as here represented, will overtake the beast and its adherents. These, as well as the events in the following chapter, evidently appear to be still future.

(§ 7.) The pouring out of the seven vials of the wrath of God, comprehended under the seventh trumpet, Rev. xvi. This chapter introduces the seven vials, all of which are comprehended under the seventh trumpet, as the seven trumpets were included under the seventh seal; for they contain "the seven last plagues," in which "is filled up the wrath of God," on the persecuting idolatrous power. Not only the concinnity of this prophecy requires this order, but if these plagues be not the last wo, it is nowhere described; while the many fruitless attempts made to explain them, plainly show that the hand of time must be the interpreter.

The vision of the great whore, Rev. xvii. "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Whoredom in Scripture frequently denotes idolatry; and how many kings

and nations has Papal Rome intoxicated "with the wine of her fornications!" By the most subtle insinuations and politic management, she has obtained and preserved her ascendancy; attaching them to her usurped authority in blind submission, inducing them to conform to her idolatries, and intoxicating and maddening multitudes, by their zeal for that church, to murder their unoffending neighbors by tens of thousands! "So he carried me away in the spirit into the wilderness." The desolate state of the true church of Christ. "And I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns." Doubtless the church of Rome, as she sits upon, or rules over the beast, which is the Latin empire, or the temporal power by which she is supported. "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." *Purple* and *scarlet* are the distinguishing colors of popes and cardinals, as well as of emperors and senators; and who can find adequate language to describe the pride, splendor, and magnificence of the church of Rome! "And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, the mother of harlots and abominations of the earth." Her religion is "a mystery of iniquity;" and her very title of "the Roman Catholic," or universal "church," entitles her to the name of "Mystery, Babylon the Great." It is asserted by several writers of good authority, that before the Reformation, the word MYSTERY was written in letters of gold on the front of the Pope's mitre. "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." The Roman empire was the beast, or idolatrous persecuting power, when under the Pagan emperors; it ceased to be so, when it became Christian: and became so again under the Roman pontiffs, and shall "go into perdition."

“ And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings ; five are fallen, and one is, and the other is not yet come ; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.” The *seven* kings are seven forms of government, which subsisted among the Romans. The “ five fallen” are kings, consuls, dictators, decemvirs, and military tribunes ; the sixth, “ the one that is,” is the power of the Cæsars, or emperors ; and the seventh is probably the exarch of Ravenna, or the dukedom of Rome. If this be reckoned a distinct form of government, then the beast is “ the eighth,” but if it be deemed too inconsiderable to be reckoned a distinct head, he “ is of the seven ;” but whether the seventh or eighth, he is the last form of government in that idolatrous empire, and “ goeth into perdition.” “ And the ten horns which thou sawest are ten kings, which have received no kingdom as yet ; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of lords, and King of kings : and they that are with him are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.” The ten horns, which the angel explained of “ ten kings,” or kingdoms, and which once exalted and supported her ecclesiastical tyranny, will hate, desolate, strip, and devour her. They will be the principal instruments in the destruction of popery, and the ruin of Rome itself. “ And the woman which thou sawest is that great city, which reigneth over the kings of the earth.” The city which, at the time of the vision, “ reigned over the kings of the earth,” was undoubtedly Rome ; and, from its foundation, it has, in different ways, accomplished this object to the present time.

§ 2. The remaining prophecies respecting the fall of the Mystical Babylon (ch. xviii.), which is in effect the same as

the destruction of the Great Whore ; the Marriage supper of the Lamb, and the vision of the Word of God (ch. xix.) ; the Millennium, the loosing of Satan, the destruction of Gog and Magog, and the last resurrection (ch. xx.) ; the description of the New heaven and New earth, and the heavenly Jerusalem (ch. xxi., xxii.), being all future, do not here require a more specific notice ; and I would close this section, and this work, by the following observations on the Book of Revelation. Concerning this book, Dr. Priestley (no mean judge of Biblical subjects, where his own peculiar creed was not concerned) has declared, " I think it impossible for any intelligent and candid person to peruse this Book without being struck, in the most forcible manner, with the peculiar dignity and sublimity of its composition, superior to that of any other writing whatever ; so as to be convinced, that, considering the age in which it appeared, none but a person *divinely inspired* could have written it. These prophecies are also written in such a *manner* as to satisfy us, that the events announced to us were really foreseen ; being described in such a manner as no person, writing without that knowledge, could have done. This requires such a mixture of *clearness* and *obscurity*, as has never yet been imitated by any forgers of prophecy whatever. Forgeries, written of course after the events, have always been too plain. It is only in the Scriptures, and especially in the Book of Daniel, and this of the Revelation, that we find this happy mixture of clearness and obscurity in the accounts of future events." The obscurity of this prophecy, which has been urged against its genuineness, necessarily results from the highly figurative and symbolical language in which it is delivered, and is, in fact, a strong internal proof of its authenticity and divine original : " For it is a part of this prophecy," as Sir Isaac Newton justly remarks, " that it should not be understood before the last age of the world ; and therefore it makes for the credit of the prophecy that it is not yet understood. The folly of interpreters has been, to foretel times and things by this prophecy, as if God designed to make them prophets. By this rashness, they have not only exposed themselves, but brought the prophecy also into contempt. The design of God was much otherwise. He gave this, and the prophecies of the Old Testament, not to gratify men's curiosities by enabling them to foreknow things, but that, after that they were fulfilled, they might be interpreted by the event ; and

his own Providence, not the interpreters, be then manifested thereby to the world. For the event of things, predicted many ages before, will then be a convincing argument that the world is governed by Providence. For, as the few and obscure prophecies concerning Christ's first coming were for setting up the Christian religion, which all nations have since corrupted; so the many and clear prophecies concerning the things to be done at Christ's second coming, are not only for predicting, but also for effecting a recovery and re-establishment of the long-lost truth, and setting up a kingdom wherein dwells righteousness. The event will prove the Apocalypse; and this prophecy, thus proved and understood, will open the old prophets; and all together will make known the true religion, and establish it. There is already so much of the prophecy fulfilled, that as many as will take pains in this study, may see sufficient instances of God's promise: but then, the signal revolutions predicted by all the holy prophets, will at once both turn men's eyes upon considering the predictions, and plainly interpret them. Till then we must content ourselves with what hath been already fulfilled." And, as Mr. Weston observes, "if we were in possession of a complete and particular history of Asia, not only of great events, without person or place, names or dates, but of the exactest biography, geography, topography, and chronology, we might, perhaps, still be able to explain and appropriate more circumstances recorded in the Revelation, under the emperors of the East and the West, and in Arabia, Persia, Tartary, and Asia, the seat of the most important revolutions with which the history of Christianity has ever been interwoven and closely connected." History is the great interpreter of prophecy. "Prophecy is, as I may say," observes Bishop Newton, "history anticipated and contrasted; history is prophecy accomplished and dilated; and the prophecies of Scripture contain the fate of the most considerable nations, and the substance of the most memorable transactions in the world, from the earliest to the latest times. Daniel and St. John, with regard to those latter times, are more copious and particular than the other prophets. They exhibit a series and succession of the most important events, from the first of the four great empires to the consummation of all things. Their prophecies may really be said to be a summary of the history of the world; and the history of the world is the best comment upon their prophecies . . . and the more you know of ancient

and modern times, and the farther you search into the truth of history, the more you will be satisfied of the truth of prophecy." The Revelation was designed to supply the place of that continued succession of prophets, which demonstrated the continued providence of God to the patriarchal and Jewish churches. "The majority of commentators on the Apocalypse," says Mr. Townsend, "generally acted on these principles of interpretation. They discover in this Book certain predictions of events which were fulfilled soon after they were announced; they trace in the history of later years various coincidences, which so fully agree with various parts of the Apocalypse, that they are justly entitled to consider them as the fulfilment of its prophecies; and, by thus tracing the one God of Revelation through the clouds of the dark ages, through the storms of revolutions and wars, through the mighty convulsions which, at various periods, have agitated the world, their interpretations, even when they are most contradictory, when they venture to speculate concerning the future, are founded on so much undoubted truth, that they have materially confirmed the wavering faith of thousands. Clouds and darkness must cover the brightness of the throne of God, till it shall please him to enable us to bear the brighter beams of his glory. In the mean time, we trace his footsteps in the sea of the Gentile world, his path in the mighty waters of the ambitious and clashing passions of man. We rejoice to anticipate the day when the bondage of Rome, which would perpetuate the intellectual and spiritual slavery of man, shall be overthrown, and the day-spring of united knowledge and holiness bless the world."

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
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